The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

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Our Special Contributors.

A CLOISTER-MOOD.

How mingles with the tempest's swells
That warning of tumultuous bells!
The fire is loose, and frantic knells
Throb fast and faster,
As tower to tower confusedly tells
News of disaster!

But on my far-off solitude
No harsh alarums can intrude;
The terror comes to me, subdued
And charmed by distance,
To deepen the habitual mood
Of my existence.

Are those, I muse, the Christmas chimes?
And listen, weaving careless rhymes,
While the loud city's griefs and crimes
Pay gentle allegiance
To the rapt spirit that sublimes
My dreamy regions.

And when the storm whirls down the shore
I watch entranced, as, o'er and o'er,
The light revolves amid the roar
So still and saintly,
Now large and near, now more and more
Withdrawing faintly.

This, too, despairing sailors see
Flash out the breakers 'neath their lee
In sudden snow, then lingeringly
Wane toward eclipse,
While through the dark the shuddering sea
Gropes for the ships.

And is it right this mood of mind
That thus can sit, with peace enshrined,
And in the world mere topics find
For idle stricture,
Seeing the life of humankind
Only as picture?

The events in line of battle go;
In vain for me their trumpets blow
As unto him that lieth low
In death's dark arches,
And through the sod hears, throbbing slow,
The muffled marches.

My Dante frowns with lip-locked mien,
As who would say, "They only, I ween,
Whom life-long armor-chafe makes lean,
Achieve the vision,"—
For what? to feed the unfriend's spleen,
The friend's misprision!

What needs he more, that here can sit
And muse through Burton's long-drawn wit
Or *subterranean Donne's* gem-lit
Aladdin's caverns,
Or crunch with Burns the fresh-strewn grit
On floors of taverns?

What more than Spenser's golden age,
Than Plato's grove, and Shakespeare's stage,
Than Taylor's pulpit, Flaccus' page
He drained a flask on?
Who ever answered thy *Que scais-je?*
Thou fleering Gascon!

And yet what boots it thus to store
The brain's mow with their musty lore,
Or wander listless on the shore
To watch the wallow
Of life's blind waves that yield no more
Than scallops hollow?

Scallops to show our feet have prest
Those holy places where the Best
Was and is not;—a beggar's quest,
Old tomb-doors haunting,
As if God's trefoil in our West
Lacked alien planting!

Oh, Duty, am I dead to thee
In this my cloistered ecstacy,
In this lone shallop on the sea
Adrift toward silence?
And are those visioned shores I see
But sirens' islands?

Best question not the idle air;
Leave what to do and what to spare
To the inspiring moment's care,
Nor look for payment
Of fame or gold, but just to wear
Unspotted raiment.

Cambridge, Jan. 28, 1860. J. R. L.

THE LIONESS AND HER WHELPS.

This is the title of a vigorous, bold, and faithful discourse on the iniquity of slavery, and the dreadful guilt and peril of our country in sustaining it. The discourse was preached in Norwich, Ct., by Rev. J. P. Gulliver, pastor of one of the leading Congregational churches in that city, December 18, 1859. We mark it as an era in the progress of liberty in that state and city. The discourse is founded on Ezekiel xix. 1-9, and our readers, on turning to the passage, will readily see how happy a use has been made of the text in its ingenious application to the great Tragedy of which John Brown was the central figure and point of interest. The discourse is introduced by the following paragraph:

"The curtain has just fallen upon the most significant, if it may not be called the most portentous, tragedy in our national history since the close of the war of Independence. A man of remarkably pure character from his youth up—conscientious, benevolent, disinterested, self-denying; a man heretofore exhibiting remarkable common sense, practical, straightforward, unpretending; a man of more than ordinary mental culture, and of far more than ordinary mental power; a man of a heroic courage which is outshone by no example renowned in history; a man, in fine, whose moral developments so tower above those of the mass of men, that by one consent, by the voice of friend and foe alike, they are pronounced sublime;—such a man has been *executed, by hanging, upon the scaffold!* His crime was not murder, nor the inciting others to murder, for all the evidence goes to show that he did not intend to harm any human being, except in self-defense, or in defense of those he sought to liberate. His crime was, the attempt to give a practical exposition of the doctrines of the Declaration of Independence, by inducing a few thousand slaves, more or less, to escape in a body to a free territory, and by providing them with arms for protection on their way. It was simply an attempt to do on a large and impracticable scale in Virginia, what he had previously done upon a small but practicable scale in Kansas. It is an interesting fact in this connection, that the first act of rebellion against the British Government was perpetrated four years before the Declaration of Independence, in the waters of Naragansett Bay, by *John Brown*. John Brown, whose name has since been held high in honor in his native state, despite the proclamation of the British authorities that they would hang any man who should interfere with their seizures of the vessels and cargoes belonging to the citizens of Providence, on the night of the 9th of June, 1772, at the head of a small band of men, stole on board the British war-brig Gaspee, which had caused most of the mischief, took the crew prisoners, and set the brig on fire. The John Brown of 1772 lifted his hand in behalf of a people ready to defend him and themselves. The John Brown of 1859 raised his hand in behalf of a people, who, as the event proved, were unprepared to second his efforts. John Brown of 1772 ran the risk of the gallows for his own race—his own kith and kin. John Brown of 1859 ran the same risk for a strange people, of another color and race, who had no claims except as the oppressed and proscribed of the land. John Brown of 1772 was successful, and his memory is embalmed in the gratitude of his country. John Brown of 1859 tells us that he relied on false information, and for this blunder said that he deserved to be hung. Posterity will decide whether John Brown judged aright. He risked his life deliberately in a desperate adventure. He lost the stake. If he did wrong, here was the wrong. If he was guilty, it was not for his heroism or his benevolence, but for entering upon an enterprise which, to all human appearance, could result only in disaster."

After this impressive and interesting introduction, Mr. Gulliver proceeds to discuss the subject of slavery "*on the Sabbath and in the pulpit;*" and he does it in a manner most gratifying for its manliness and openness, without deigning so much as to hint at the necessity of an apology, or any willingness to make one. He declares plainly that the chief political issues in our country are no longer secular, but that politics have invaded the domain of the pulpit. He affirms that politicians, in the mad attempt to commit the nation to the support and extension of slavery, have abandoned finance for Biblical interpretation, have exchanged political economy for ethics, and have substituted questions of conscience for questions of state.

"They have declared that the fundamental law of Christianity, its golden rule, has no application to the man guilty of a skin not colored like their own. They have even proclaimed that there is no law higher than the enactments of a human legislation, however partisan or corrupt. Is it to be expected that the embassadors of Christ, who are expressly commissioned to look after the interests of his kingdom in our world, are to stand by, in utter silence, while questions like these are under discussion, and to utter no word of remonstrance and warning, when claims like these are set up? They who think so, have made a mistake as to the character of the men with whom they have to deal. If any political party undertakes to meddle with the politics of Christ's kingdom, they will most assuredly find that Christ's ministers will meddle with their politics.

"Ezekiel was remarkable for his interference with the politics of his times; and as he wrote under the inspiration of the Holy Spirit, we may consider him a very safe guide for the prophets of the Lord in these days."

We rejoice in the publication of this sermon, and we hope it may be widely circulated and well pondered. The author goes on to examine what slavery is, and what it has done and is doing. He shows by six distinct lines of argument that its inherent tendencies are toward a selfish and sectional policy, civil discord, and deeds of violence and blood. All this is apart from the consideration of the rights belonging to, and the wrongs inflicted upon, the four millions of human beings held in slavery, whose claims to freedom we trust Mr. Gulliver will present in another discourse marked by the same ability and faithfulness characteristic of this. The lines of argument which he pursues in developing the tendencies of slavery are as follows:

"1. Its effect upon the individual character of the slaveholder.

"2. The necessity to the security and profitableness of the system of a continual expansion of its territory.

"3. From the constant peril in which it places the slaveholder.

"4. From the fact that it is essentially a despotic institution, and hence is directly at war with the republican institutions, and the rights of republican citizens.

"5. From the fact that it is essentially a state of war.

"6. From the fact that it is necessarily and for ever hostile to free labor."

These and other investigations as to the nature of slavery must be pursued, and they will inevitably be continued, in the light of God's Word, as long as God keeps a free pulpit and a faithful ministry anywhere in the land. We believe that the death of John Brown will have been the cause of more sermons on this subject, during one year from the date of that tragedy, than have ever been preached in all the fifty years of discussion that have elapsed since the year 1806, when the period of the tolerance of the foreign slave-trade by our Government came to an end. There are many solemn and awful points of crime, of danger, and of duty, *the examination of which by God's Word* God will force us into. God will bring us to that bar, whether we will or no. He did not promulgate his Word on this subject for nought or for silence. He did not light this fire to be put under a bushel, or to burn incense at the altar of *Dagon;* it is God's fire and God's hammer, against this sin, and he will set it burning and beating, in spite of the raging of the waves and the tumult of the people.

Meantime, the necessities for such faithfulness are accumulating, the cruelties of slavery are becoming more exasperated, and its crimes are enlarging, and just in proportion as they are sanctioned or submitted to, in that proportion are our own liberties being drawn within these ponderous jaws, to be crushed as easily as any old statue of Franklin or Washington could be beaten to atoms under the strong shears of some huge iron foundry. The only grace accorded to us by the one-eyed giant at the head of the concern, will be that of being the last and fattest of his victims. Things are rapidly drawing to the answer of that tremendous question of the Almighty, "If ye have not been faithful in that which is another man's, who shall give you that which is your own?" Among the many advancing steps of violence and cruelty recorded in the public journals, two or three significant items lie at this moment before us, which we present for the meditation of our readers. The first is as follows, being the record of the penalty of death against a poor unfortunate creature, not for any crime before God or man, but for aiding a human being to escape from bondage!

"CHARLESTON, S. C., Jan. 29th.—Francis Mitchell, porter of the steam-ship Marion, was yesterday sentenced to be hung on the 2d of March for assisting a slave in his attempt to leave the state."

The second is the case of "BROWN AT SAVANNAH, tried on a second indictment for bringing Africans into the jurisdiction of the United States and holding them as slaves." The jury stood eight for acquittal, and four for conviction, and the man doubtless escapes scot-free; and the first instance has yet to be recorded of the punishment of any man for *making* slaves of freemen, while freemen are being hanged barely for assisting slaves so made to regain their freedom.

The third is the case of the free colored people of Arkansas, whose affecting appeal has just been published, opening thus:

"In consequence of a law passed by the Legislature of Arkansas, compelling the free colored people either to leave the state or to be enslaved, we, a number of exiles, driven out by this inhuman statute, who reached Ohio on the 3d of January, 1860, feeling a deep sense of the wrong done us, make this Appeal to the Christian world."

The state of Missouri, as well as that of Louisiana, and we believe Mississippi and Florida, has enacted the same law, as follows:

"ST. LOUIS, Thursday, Jan. 12, 1860.—The bill banishing free negroes from the state under the alternative of becoming slaves, which has already passed the State Senate, yesterday passed the House with some amendment."

Meantime, several of the Free States, so called, are sustaining and enforcing this inhuman legislation, by excluding the colored race from the possibility of an existence within their borders. The appeal to which we have referred notes the cases of such oppression by the states of Indiana, Illinois, and Oregon. Alabama is preparing for a similar enslavement of the free blacks, and Minnesota for a similar exclusion of them from her territory. In Ohio they have found kind hearts and a merciful reception and protection. But even in Ohio, what a fearful volume of cruel and unwise legislation is recorded in the following announcement which we take from a passing journal:

"NEGROES NOT ALLOWED IN THE PUBLIC SCHOOLS OF OHIO.—The Supreme Court of Ohio, on Tuesday, Dec. 20th, decided a case brought up from Hocking county, in which the question of the right of colored children to be admitted into the common schools of the state was decided. The decision of the Court was adverse to the right."

Could any policy well be wickeder and madder than this? The benefits of a common school education denied to those very children, who of all other classes most need them, and by the very ordinance of God are most entitled to them! Assuredly the cup of our iniquity is fast filling up, and the hour is at hand, if we do not repent, when God will say, Your house is left unto you desolate.

C.

PLYMOUTH CHURCH DISCUSSION.

FROM the formation of Plymouth church until the beginning of the year 1857—a period of ten years—the Plymouth church of Brooklyn was accustomed to make an annual collection for Foreign Missions, and to pay the same into the treasury of the American Board of Commissioners for Foreign Missions. There had never been any known or expressed wish to the contrary.

But, as early as 1855-6, the pastor, at the request of the Treasurer of the American Missionary Association, requested all in the congregation who wished their missionary contributions to go to this last-named Society, to signify their wish, and they should be so applied; while the rest of the collection would go as always before, to the American Board.

At the annual church meeting, Dec. 17, 1856, the following action took place:

"On motion of Brother Tappan, it was unanimously voted that the money collected for Home Missions in the month of March, not specially designated, shall be equally divided between the American Home Missionary Society and the American Missionary Association, Home Department; and the money collected in the month of October for Foreign Missions, and not specially designated, shall be equally divided between the Foreign Missionary Society and the American Missionary Association, Foreign Department."

This change was made without consultation with the pastor, and without his knowledge, he being absent from the annual business church meeting. Nor was he informed of it until the next missionary collection was taken up.

To this arrangement we objected, as tending to great confusion, and as calculated to diminish the missionary collections, already too small. We proposed putting each Society on its own ground—giving a collection to the Home Missionary Society for itself, to the American Board a collection by itself, and to the American Missionary Association a separate collection for its field. And, for the past year, this has been the substantial operation of things.

In the annual meeting of the church for 1859, a movement was made to exclude the American Board entirely, and to give the whole missionary collection a more specifically anti-slavery direction. And this was the question that was really at issue. The pastor advocated a separate contribution for each of the three missionary societies, viz., for *the American Board, the Home Missionary Society, and the American Missionary Association.* And this, in the end, was the decision of the church, and by an overwhelming majority.

And now, what was the point of disagreement? Simply this. A portion of the brethren of the church regarded the American Board as having through their missions to the American Indians such relations to slavery as made it wrong for the church to countenance them.

The ground taken by the pastor was substantially this.

1. That the holding of slaves, in the spirit of the system of American slavery, and for the intents and purposes of that system, is sinful, and inconsistent with the Christian character; rendering the slaveholder unfit for church-membership, and a proper subject for church discipline if he be already within the church. And the presumption, in every case, is that a slaveholder is a sinner against God and man, by the act of holding men deprived of their liberty and defrauded of their rights; that the sinfulness of slavery does not consist in the abuse of the system, but in the very operation of it according to its own nature and written laws, as established in the blackest record of Time,—the American Slave-Code of Laws.

2. But if in any single case a man can prove that, though he holds the legal relation of slaveholder, it is against his wish and without his moral consent; that he is doing all that the laws or the peculiar circumstances of trust in which he is placed will allow, to give his slaves their rights; and that he is preparing them for liberty and training them as if free, except the mere name and compulsory relation of master—then we hold that this man, in so far as slaveholding is concerned, is worthy of confidence, trust, and religious fellowship.

We affirm, then, that a slaveholder is either not a Christian, or else is living in a sin that makes him a proper subject of moral and church discipline. Every church should act upon the presumption (just as courts act upon the presumption that taking human life is murder, unless it be specially shown to be justifiable homicide) that a slaveholder is unworthy of church-fellowship. And a clear and satisfactory exception must be made to this rule in every case where a slaveholder is allowed church-privileges; and he must make it appear that he holds slaves no longer by his own wish, nor for profit, nor in the spirit of the detestable and accursed slave laws of the American slave states; but that, desiring to free his slaves, he is hindered and prevented, and that, being willing but unable to free them, he conducts himself toward them as if they were free, regarding their rights and interests, and not his own.

3. In discussing the moral nature of slaveholding, we object to the terms *malum in se*, or *bonum in se*. We object, both for philosophical and upon practical reasons, to all arguments upon the nature of moral acts *per se*. Without entering into the merits of this objection, it is sufficient to say, that it is better for good men to unite and make war upon slavery as it is, both by its abhorred system of laws, its actual practice, and its unquestionable fruits. There is the gigantic Evil, looming up like some terrific storm, black over half the heavens, and emitting fiery flashes that wither and blast whatever they touch!

All who are of one mind on this subject, should unite and co-operate to bring every moral and equitable secular influence to bear against this modern Sodom and Gomorrah. Instead of that, the North is divided up into schools and sections, by the force of philosophical niceties. The anti-slavery host are not cordially and enthusiastically co-operative. There is a *doctrinal* spirit among them as high, as exclusive, and as foolish as ever there was in the religious world. There is a disposition to punish men for not holding the high anti-slavery creed up to the very letter of philosophical doctrines. And as we have always contended against this fanaticism of doctrine in religious matters, so we consistently abhor the bigotry of it in great questions of philanthropy. We are more than willing that men should ground their own conduct on their own philosophical reasons; but, we hold that all men who are willing, *practically* and *earnestly*, to give their influence against slavery, should be united, and that no man should be punished, crippled, or reproached for his honest belief on this subject, any more than for his religious beliefs. We are lovers of freedom in political relations, in moral and philosophical matters, and to the very core of life.

Nothing, therefore, can be further from the truth than the statement of *The N. Y. Tribune:*

"Mr. Beecher made some very extraordinary declarations in his speech on Monday evening. For example: he then declared that nothing was good or bad in itself, and thus that slavery was not a universal wrong. Without embarking upon any metaphysical disquisition, we may at least ask, if African slavery, as we know it in the United States and elsewhere, is not a wrong, an infernal wrong, and an accursed nuisance as well? And as this is the practical point in the whole discussion, Mr. Beecher's declaration, which is of very questionable character in connection with it, and which bears against the great truth itself, seems to us to savor of unusual eccentricity."

How far this is from a correct representation, will appear from the tenor of this article.

3. In regard to the American Board, we did not attempt a minute account of all the steps by which it had reached its present position. But, through years of gradually increasing explicitness, the Board has at last reached a ground of the most positive and substantive anti-slavery truth.

If the American Board administer their trust in the spirit and according to the doctrines laid down in their latest enunciation, contained in a paper called the *Good Water Agreement*, there can be little doubt that the Board and their missionaries will bring the Gospel to bear upon the subject of slavery in the most thorough and cleansing manner.—We give a few points of this Good Water platform:

"1. Slavery, as a system, and, in its own proper nature, is what it is described to be in the General Assembly's Act of 1818, and the Report of the American Board adopted at Brooklyn in 1845.

"2. Deprivation of liberty by holding slaves is, therefore, not to be ranked with things indifferent, but with those which, if not made right by special justificatory circumstances and the intention of the doer, are morally wrong.

"3. Those are to be admitted to the communion of the church, of whom the missionary and (in Presbyterian churches) his session have satisfactory evidence that they are in fellowship with Christ.

"4. The evidence, in one view of it, of fellowship with Christ, is a manifested desire and aim to be conformed, in all things, to the spirit and requirements of the Word of God.

"5. Such desire and aim are to be looked for in reference to slavery, slaveholding, and dealing with slaves, as in regard to other matters; not less, not more."

The force of the first paragraph cannot be appreciated, unless our readers are familiar with the *doctrine* of this famous act of the Presbyterian Church of 1818. We give, therefore, a portion of it:

"The General Assembly of the Presbyterian Church, having taken into consideration the subject of slavery, think proper to make known their sentiments upon it to the churches and people under their care. We consider the voluntary enslaving of one part of the human race by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves, and as totally irreconcileable with the spirit and principles of the Gospel of Christ, which enjoins that 'all things whatsoever ye would that men should do to you, do ye even so to them.' Slavery creates a paradox in the moral system; it exhibits rational, accountable, and immortal beings in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the Gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbors and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity. Such are some of the consequences of slavery—consequences not imaginary, but which connect themselves with its very existence. The evils to which the slave is always exposed often take place in fact, and in their very worst degree and form; and where all of them do not take place, as we rejoice to say in many instances, through the influence of the principles of humanity and religion on the mind of masters, they do not—still the slave is deprived of his natural right, degraded as a human being, and exposed to the danger of passing into the hands of a master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest."

If the American Board hold its missionaries responsible for the preaching of a Gospel as anti-slavery as these documents indicate, is it wise for churches now, at length, to greet this growth and fruit of long discussion and influence with distrust and rejection? Is this the reward and encouragement of those who come to the light?

Great pains have been taken to spread abroad the rumor, that we have changed our ground, and receded from former anti-slavery opinions. It is needless to say, that we have given up nothing, changed nothing, except as a bud changes to a blossom, and a blossom to a fruit. We never abhorred slavery so much. We never more dreaded its malignant influences both upon white and black, upon civil and religious institutions. We never were more invincibly determined to make no terms with it, but to carry on legitimate war to the end and destruction of it.

But, for that very sake, we shall refuse a zeal without knowledge, and all bigotry of anti-slavery feeling, and all attempts to punish men for variation of belief on anti-slavery doctrine. ✻

ON Thursday evening, Feb. 2d, Rev. Henry Ward Beecher, MRS. Lucy Stone, and Hon. Robert Dale Owen will speak at the Cooper Institute: Mr. Beecher on "Woman's Moral and Social Influence in Politics;" Mrs. Stone on "American Laws relating to Wives and Mothers;" and Mr. Owen on "Legal Science in the Far West."

REV. T. L. CUYLER will lecture on "A Day on the Alps," at the Reformed Presbyterian church in Twelfth street, next Wednesday evening.

THE FIRST PRESBYTERIAN CHURCH, BROOKLYN.—Rev. Charles Robinson of Troy, N. Y., has accepted the call of the congregation of the First Presbyterian church in Henry street to become their pastor. He is to enter upon his duties in March next.—*Com. Adv.*

FAMILIAR LETTERS ON SUNDAY-SCHOOLS.—NO. I.

By Rev. Stephen H. Tyng, D.D.

NEW YORK, February 1, 1860.

MY DEAR FRIEND: You ask for some notes of my personal experience in connection with Sunday-schools, and some of the results of that experience. I shall be glad to gratify you in a very simple and desultory way, having no time to arrange anything in a more methodical or didactic shape. The proposal will lead me first to a few reminiscences of my own connection with these interesting nurseries of the Church of Christ.

In the year 1819 I was first sent forth by Bishop Griswold, as a young laborer in the Gospel, under the title of what we call in the Episcopal Church a Lay Reader, which included in those days the utmost range of personal exhortation and preaching. I was directed by him to the temporary charge of a small, vacant Episcopal church in Quincy, Mass. A few scattered families and individuals made up the congregation, of whom two ladies, still living and useful in the church, agreed to unite with me in the opening of a Sunday-school. Such an enterprise had never been undertaken or seen by either of us; nor had there ever been a Sunday-school in the town. But the zeal and love of young Christians earnest in the Lord's service, will furnish both the model and the accomplishment of what they are prompted to undertake for him. We scoured the town among the families to whom we had access, and among whom we could circulate our notices, to invite children of all kinds to our school on the appointed Sabbath. To our amazement, when the morning arrived, we found perhaps fifty children assembled, a larger number than our whole congregation had ever been before. Our youthful hearts rejoiced, and our inexperienced hands were full. There were four teachers besides myself,—the two young ladies, and two young men whose family attended the church. We knew but little of the work we had undertaken, but we had hearts that desired to work, and a love for the enterprise with which the Lord had so remarkably honored us. We labored on with a happy spirit and successful results. The first boy whose name I took at the opening of that school, has been for more than twenty years a distinguished minister of the Episcopal Church. One of the two male teachers gave his life to the Foreign Missionary work, and died in Ceylon. The other was taken away while in his course of theological study, and the two ladies are still active and useful in the Lord's work. Little as I knew then, this first Sunday-school was a very exciting and stirring event of my life. It had the effect of an entire enlistment of my affections and efforts in the work. But my subsequent early ministry was for several years in a very scattered and wide-spread country, where the gathering of Sunday-schools was impossible. And yet I have but the last week received a letter from the Sunday-school missionary laboring in that region of the South, informing me that thirty public primary school-rooms in the county are now offered for Sunday-school occupation, and asking my co-operation in furnishing means for libraries for their use. So remarkably has the work progressed and enlarged in our day.

In the spring of 1829, I was called to St. Paul's church in the city of Philadelphia, where there had been Sunday-schools very complete and well arranged from 1816. There were in those schools perhaps 400 children. They made a very effective arrangement in both sexes, from adult Bible-classes down to infant schools. The best and most effective members of the church were engaged in them. Many of the most influential of the officers of the church were occupied in them. They were wisely, intelligently, and efficiently conducted. They made the very field of labor for which I had longed, and which I ardently and instantly embraced. I organized a weekly lecture on the lesson for the teachers, and had beside a weekly Bible-class of ladies, including the female teachers. I spent every Sabbath morning in a personal visitation of all the schools, examining the classes and adding to the utmost of my power in the work of teaching, often having the opportunity to take some vacant class, and thus come into direct contact with the children themselves. I gave every Sunday afternoon, when our public service was in the evening, to a personal address to all the schools combined. A whole generation has since passed away. The children of that day are now the active mature workers in our churches. More than ten of them have become preachers of the Gospel. Over one hundred and fifty have given themselves to the Lord's service in the lay fellowship and labor of the churches. How many more of all these clusters of fruit have been gathered since, from the same heavenly plant, I have no adequate means of knowing. Those schools have been maintained in all their efficiency to the present time. Never were they so well and prosperous as under the present rector of St. Paul's, who was one of the boys of that day, and who has proved himself so eminent, earnest, and successful in the Sunday-school work in his ministry since. I imagine these schools may be regarded as a model of successful effort at the present day.

Five years' ministry at St. Paul's prepared me with a knowledge and experience which were brought into operation in the successful founding and establishment of the Church of the Epiphany in the same city. That church was founded upon the Sunday-school. Its energy and strength were given to the school. Previously the Sunday-school had been considered an appendage to the church, and by some ministers and members a troublesome appendage. We founded this church with the distinct understanding and plan, that the Sunday-school should be the main and prominent object of regard, and its convenience and successful operation thoroughly provided for, and we carried out this principle completely. These schools in their general features were arranged as those at St. Paul's. They were opened in December, 1834, with 4 teachers and 10 scholars in the male school, and 5 teachers and 15 scholars in the female school. They were left by me in 1845, when I removed to New York, with 38 teachers and 381 scholars in the male, and 42 teachers and 423 scholars in the female department. I have never seen, elsewhere, schools at all equal to them in the whole scheme and elements of successful operation. They were blessed with many very precious evidences of the Lord's presence and grace, and large numbers from them were gathered to the table of the Lord, and already many young ministers are in the Lord's work who have gone forth from them. To these schools I continued my habit of a weekly lecture to teachers, a weekly female Bible-class, a monthly address to the schools, and the giving of every Sunday morning to a supervision of the work as it went on. In these I established also an Anniversary, with the donation of books to every scholar, as a token of our mutual interest and affection. And when I survey my Philadelphia work of sixteen years, no part of it seems to me to have been so remunerative and happy as my connection with my Sunday-schools. Incidents and facts of this connection may come up in some future communications. But they were happy, useful, and improving hours which were so occupied. And God was pleased very largely to add his blessing to the work. No toil could be more delightful, or bearing richer fruits. But I must here arrest my pen till another time.

Yours faithfully,

S. H. T.

The Independent.

Special Contributors.

THE following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures: Rev. GEORGE B. CHEEVER, D.D., (C.,) Rev. HENRY WARD BEECHER, (✻,) MRS. HARRIET BEECHER STOWE, (H. B. S.,) and JOHN G. WHITTIER, (J. G. W.)

Correspondents

from different sections of the Union; from England France, Germany, Switzerland, Italy, and the Holy Land, have been engaged to write for the columns of THIS JOURNAL.

FROM OUR WASHINGTON CORRESPONDENT.

WASHINGTON, D. C., Jan. 29, 1860.

Mr. Douglas has put in his great Southern bid for the Presidency since I last wrote, and there is a fair prospect that it will be accepted. It was pretty generally expected on Monday of last week that Mr. D. would make a great speech upon the Territorial question, reiterating his old opinions in a manful style. It was known that he would also speak on the Harper's Ferry invasion, but the great crowd which gathered to listen to his speech did not anticipate simply a pro-slavery argument and a bitter attack upon the Republicans. Mr. Douglas, however, had a purpose, and he fulfilled it. He thought, doubtless, that the time had fully come for courting the Southern Disunionists, and he did it with all the fervor which characterized him in old times in the Senate. His speech and manner reminded the spectator of the time when the same man led on the Southern Senators in violent and abusive attacks upon the Republicans in the Kansas-Nebraska contest. He declared with his accustomed audacity that the Northern anti-slavery sentiment and its creators must be put down—in other words, the ground he occupies on this point is that upon which Charles O'Conor stands. The free states must not believe human slavery to be a wicked institution—they must not hold any opinions at all upon the subject, unless they are favorable to the institution.

To prove his devotion to slavery and the South, Mr. Douglas has used his influence in the House to organize it first upon a slave-code Democrat, and finally upon a Southern Whig who has always acted with the Americans. This last effort certainly is the most convincing proof of his thorough subserviency, for he has risked the very political existence of many of his Northwestern friends by beseeching them to vote for a South American, which the most of them have done.

Mr. Corwin's speech in the House has attracted a great deal of attention, in and outside of Washington. It was a powerful effort, and some portions of it were grandly eloquent. His defense of the Puritans from the attack of his Democratic colleague, Mr. Cox, and his reply to the threats of the Disunionists that they will not permit the inauguration of a Republican President, were the finest specimens of a natural and overwhelming eloquence to which any House of Representatives has listened for many years. In short, it was the great speech of Mr. Corwin's life, and one which produced a great effect. One member who is opposed politically to Mr. Corwin said that he was so carried away by the speaker's eloquence that he started to his feet to propose Mr. C. for the Speakership "by acclamation," but before he could attract the notice of the Clerk "his senses returned to him." There were many things in the speech which a good Republican will dislike, but the great argument was in favor of the power of Congress to prohibit slavery in the territories, and to show that the Republican party stands where Washington, Jefferson, and all the fathers of the Republic stood. No reply has been or can be made to this argument. Mr. Keitt quibbled about a few authorities, and attempted to defend Mr. Calhoun from the charge of having concurred in the opinion of the Cabinet that the Missouri Compromise was constitutional, and this was all he could do. Mr. Corwin's defence of Mr. Seward was generous and perfectly successful. He showed that if the Douglas theory be true, that the men who write and talk against slavery are responsible for the Brown invasion, then Virginia must dig up the bones of Washington and Jefferson and wreak her vengeance upon them.

The Democrats and Americans made a desperate effort on Friday to unite and defeat the Republicans. I am sorry to say it was very near being successful—so near that it may prove entirely so on Monday next. The "union" candidate was a Mr. Smith of North Carolina, who was elected to Congress by the American party, and has acted with that party here. He is a pleasant and talented member, but I suppose has no special fitness for the Speakership.

The most wonderful development of the session was the vote which Northern and Northwestern Democrats gave that day. To see Democrats who represent great Irish and German constituencies leave their party organization and vote for a man who has steadily acted with the Americans in the House, was an amazing spectacle, and exhibited to the country the readiness with which the Northern Democrats obey their slaveholding masters, even if it cost them their political existence. A more saddening, sickening spectacle was never before afforded, even by Congress. The vote lasted nearly four hours—the last two being occupied in coaxing, driving, and scolding in the Northwestern Democrats. Mr. Keitt took the floor for the avowed purpose of making an explanation of his vote, but really to gain time to manipulate the outstanding Democrats. And while he spoke a tremendous pressure was brought to bear upon the obstinate Democrats, but three of them refused to come over, and the project failed for that day, if not for ever.

A few Pennsylvania Opposition members were caught in a very bad trap by voting, as a personal compliment, for Mr. Smith. They were solicited to do this by two or three South Americans, who are well affected toward the Republicans, and they assured the Pennsylvania members that the election of Mr. Smith was an impossibility. To the surprise of all the Republicans and many of the Americans, the Democrats came almost in solid column to his support, and nothing remained for the Pennsylvania members but to retrace their steps.

The Harper's Ferry Investigating Committee appointed by the Senate have already examined a large number of witnesses, but so far not a fact has been elicited which implicates a single member of the Republican party. Realf of Texas, or rather arrested in Texas, whither he had strangely fled, greatly disappointed Mr. Mason and those other Southern men who charge the complicity of prominent Republicans with Brown and Stevens. He was Brown's secretary for a time, and they expected strange disclosures from his lips; but instead of that, every material portion of his evidence went to show that Brown had no aiders or abettors among Republicans, but on the other hand, that upon suspicion that he was going to use the arms of the Massachusetts Emigrant Aid Society in Missouri to run off slaves, they were demanded of him and taken away.

The testimony of other witnesses is of the same character; and the panic-struck people of the slave states will before long learn that they have been scared for nothing. The Democratic politicians are bitterly disappointed in losing a capital which they were calculating upon for the Presidential campaign.

Advices come from several of the Southern states that the reign of terror is about over. The people are returning to their senses, and are in certain localities getting heartily ashamed of their conduct. The feeling is less intense also in Washington than it was at one time. Some of the Southern members grow charitable, and admit that it is possible for a man to hate slavery, and still be a gentleman.

The Harper's Ferry affair doubtless has for the time being troubled the Republicans—especially in Congress. But the shocking retaliatory outrages which it has called forth in the South and in Congress, will in the end promote the cause of freedom. Such words as those which have fallen from the lips of Southern Senators and Representatives will swell the numbers of the army of freedom, and will eventually put the machinery of the Government in the hands of the enemies of human slavery. When they can elect their candidates to high office, they can easily defend those candidates from Southern assault.

D. W. B.

Bondage Through Fear.

A DISCOURSE BY THE

Rev. Henry Ward Beecher.*

TEXT.—"And deliver them, who, through fear of death, were all their lifetime subject to bondage."—Heb. ii. 15.

In speaking from this passage this morning, after some preliminary remarks, we discussed, in the first place, the doubts and troubles to which many Christians are subject, from wrong conceptions of what is necessary to the beginning of a Christian life. Next, we discussed the doubts and troubles which Christians are liable to fall into on account of the variety of evidences of piety required by different religious denominations, all of them agreeing that the substance of godliness is love, yet each one of them adding something else to love, as an indispensable evidence of godliness. We stated that, practically, this requiring of evidence of piety works in such a way that the eternal thing on which the evidence is made to depend, whether it be ordinance, or government, or church-worship, or church-form, becomes not only as important as the life, but oftentimes even more important; so that men who have a certain outward evidence of piety will be received into churches, though they give but little evidence of a Christian disposition; while other men, who give unquestionable evidence of piety, are refused admission into the churches for mere nonconformity with ecclesiastical usages. We argued that the requisition of any evidence of piety besides that afforded by the actual life, could not but throw men into confusion, and doubts, and difficulties.

I shall now proceed, in the third place, to speak of the bondage into which men fall on account of the Fear of Hypocrisy! A person may be deceived—self-deceived—as to what religion is, and as to the evidences of piety in himself, and yet not be a hypocrite. Self-deception is not necessarily hypocrisy. A man may receive counterfeit bills and spurious coin, thinking the bills to be genuine, and the coin to be of good gold or silver, and yet not be a counterfeiter. True, he loses the bills, or the amount of them, and the value of the coin, and so sustains damage; but he incurs no moral guilt. And yet many persons treat themselves with great severity of judgment, as though a mere mistake were gross hypocrisy, and as though self-deception were to be ranked among unpardonable sins. Now there is no man that lives who is not continually being deceived in something. To be deceived is a part of our daily fare. Inconsistencies are as common as our bread—and nothing is more common than that. There is not a man so clear-sighted that God is not obliged to overrule his mistakes from sunrise to sunset. If to be deceived is incompatible with salvation, then there will not be a man saved from the face of the earth.

A person may also be very inconsistent and not be a hypocrite. It is one thing to fail to conform your life and conduct to an acknowledged standard of right, and another thing to pretend to a religious character for selfish purposes. The latter is hypocrisy: the former is inconsistency merely. There is not a man that lives who is not inconsistent, and that continually. It is one of those things which are possible, but it is a thing which is never done, for a man to take the clear rule of God's law, and hold his life consistently up to it. We are always erring on one side or the other, and God is obliged to accept us as inconsistent Christians.

Persons often find out that a previous experience was invalid—that they were ignorant and in error—and in the light of a later experience they go back and severely condemn themselves on account of this or that mistake that they made; and in respect to the present, they say, "I was mistaken in that old experience; how do I know that I am not in this?" Persons are prone, when any truth is felt very deeply, to bring all the instances in which it has been previously felt into judgment before this more vivid feeling. They often bitterly condemn themselves because they hold out to the world the idea that they are better than they really are; and they think they must seem hypocrites before God, because the world thinks they are such saints, (you need not trouble yourselves; the world does not think you are such saints,) while they look upon themselves as living so imperfectly.

This practice of self-condemnation arises from a false idea of what a profession of religion implies and means. When a man makes a public profession of religion, he does not pretend that he is perfect. He does not mean nor pretend that he is thereafter to set forth a symmetrical example of Christian attainment. A profession of religion has nothing to do with *degree* of experience; in other words, it has nothing to do with how perfect or how symmetrical the future life shall be. A profession of religion is simply a declaration of conviction and intention;—*of conviction* that the man is sinful, and weak, and needs Divine help, that he has found out certain truths with respect to right and duty; *and of intention* to live, by the help of God, a better life than he has lived before. All that a man says when he makes a profession of religion, is, "I am a helpless, sinful man; God is my helper; and hereafter, by his grace, I mean to be better." He does not say, "I mean to be perfect." He does not say, "Henceforth I will sin no more." He simply says, "I am a sinner, I have found it out, I know there is help for me, and I mean to have it." A profession of religion, so far from being a profession of sanctity, is a confession of sinfulness and weakness. The professor of religion does not say, "I go into the Church because I am so like a candle that I need a candlestick, upon which all may see how finely I burn;" he rather says, "I go into the Church as a wounded man, into a hospital where I may be nursed and healed." When, therefore, you say, "My profession is so inconsistent that I must appear to men different from what I really am, and hence I am living a guilty life," you falsely judge of what a profession of religion implies.

And, in general, let me say, in closing my remarks under this head, that as to hypocrisy, those who fear it most usually have the least of it, and those who have the most of it are the least troubled with fear about it. When I see a person who is sensitive about being deceived, and who abhors the idea of being a hypocrite, I am certain that that person will not fall into the sin of hypocrisy. Hypocrisy is usually found in men who are very good, and know that they are very good; who carry themselves with a consciousness of their own perfection; and who have not the least idea but that they are going to heaven, to say, "Lord, Lord, open unto me; for I have been casting out devils in thy name, and I am come for my reward." These are the men who are most liable to use religion as a cloak for self-elevation and self-glorification; while those men who are ever dreading hypocrisy are the least liable to use religion for any such purpose.

Fourthly: Christians are brought into bondage by a religious education which substitutes conscience, as a basis of religion, for faith in the Lord Jesus Christ. Nothing is more common or more mischievous, than the building up of religion upon conscience, instead of upon faith and trust. Conscience is one of the most important of all the moral elements in the mind. It is this that gives to the mind the notion of right and wrong, and makes that notion operative in daily life. It is this that gives to the mind notions of truth and falsity, and keeps the mind sensitive to the one and to the other; it is this that gives to the mind notions of justice and equity, of rights and duties; it is an element of moral sight, of moral strength, beyond almost any other sentiment. But though conscience is so noble, God did not create it as the supreme and governing faculty. It may be the prime minister, but it is not the sovereign. No man, indeed, can have peace with God, nor peace with himself, who judges his life, and forms his character, on the rule of conscience or absolute right. It is impossible to rest in this world; and it is impossible for a man to have peace with God who judges himself from the standard of conscience.

But how many Christians there are who will never allow themselves any peace or any joy, unless their conscience testifies to their rectitude; and as it seldom does that, they have but little peace or joy. They are in bondage. They are toiling, burdened, pains-taking, anxious, solicitous, yearning, self-condemning, unsatisfied persons; and for the best of reasons—in this imperfect world there can be no peace where conscience is supreme judge of our sinful conduct.

Conscience becomes more sensitive and more critical at every step of moral improvement. A real artist is one who never pleases himself. There are things that give him a relative pleasure, yet he is never satisfied with what he accomplishes; because his sense of beauty, of form, and of color, improve more rapidly than his power of execution. His mind works faster than his hands; and he *thinks* far better pictures than he paints. Our ideal of life tantalizes hope and mocks at our performances. Not alone in things of beauty and grace, but even more in things of conscience. Our moral sense grows faster than our reproducing power in life, and a man has higher notions of what is honorable and true, and more exquisite ideas of what is generous and noble, than he succeeds in introducing into his daily practice. Conscience instructed in the Word of God, and then vitalized by the imagination, points men to a way so high, that few succeed in climbing to it; and if they reach it at all, it is to limp and shuffle with such ungracious steps that conscience in angry disgust hurls them down again. Conscience has an eye like the eagle, and alas, its talons, too! And it is this very fact that the sensitive growth of moral feeling is far beyond the growth of our practice, that makes it impossible for any man to find peace under the adjudications of conscience.

The conscience becoming more sensitive and more critical at every step of moral improvement, at length the soul is so staggered and appalled by the growth of conscience, and by the impossibility of being at peace with God on the ground of obedience to the law, that there must come a place and a time in which the soul shall despair, and give up, and look to God for help as from a free love, not as from justice; as a grace, not as a due; as a gift, not as a desert. There must come a time when you will put yourselves in the arms of God, and say, from the depths of your experience, "I have tried to dress myself, and to cleanse myself, and to make myself fit for Thy taking,—for I could not endure the idea of putting myself into the hands of so sublime and pure a Being in so wretched a state; and I have put on everything, and thrown off everything, and made such wretched work, that, at last, poor, and miserable, and ragged, I come to thee; and if I am taken at all, I must be taken as a sinner." The sooner a man comes to that experience the better, for come to it he must, or revolve in misery. No man will have peace till he learns that Christ sympathizes with men because they are sinful and sinners, to heal them. God's heart is medicinal. Christ's nature carries a remedial sympathy. He is soul-physician, and comes to us, accepts us, and abides by us, not because we are well, but that he may make us well.

How many persons there are who suffer and dread, when looking forward to the future, for fear that they shall not be right, and say, "Oh! that I might be assured that this judgment which I have formed is a true judgment. Oh! that I might be certain that the motives which influenced me in making this judgment were right motives; that no insidious self-love was working in my soul; that no covert pride carried on its operations in my heart unknown to me. Oh! that I might be satisfied that the means I employed to arrive at this judgment were right means." Their conscience for ever terrifies them. How many persons there are who refuse themselves any liberty, who deny themselves every joy, and who put themselves to the most rigorous account, and so subject themselves to fear and suffering, because they are afraid that they are wrong, and that they will not come up to the requisitions of conscience. The Jews are not dead. The Jews—they are in our churches yet. These men who are wearing the yoke; who are under bondage to fulfill the whole law; and who have not learned how to trust for salvation by faith in the Lord Jesus Christ,—those men are before me. They go in and out in our churches! They groan under the yoke, they wear a chain that eats into their flesh—Christ as a Deliverer of captives they have not known!

While you are in this bondage there is no faith in Christ. Christ is left with nothing to do, except to help you to obey and reward you for obedience. But to you as sinners, and because you are sinners, weak, stumbling every day, and full of infirmities, he is left without an office. You cannot, when under the bondage of conscience, come to him, because you are so sinful; but you are perpetually hoping to come to him when you are less sinful. You hope to break your chain and then ask him for liberty; to get well and then go to your physician!

I am always afraid, when I combat conscience for the sake of exalting faith and trust, that inadvertent minds may think conscience to be of no account; whereas, it is the salvation of morals. It is the every-day armor of practical life: but when it is pushed out of its place, and made to assume the place and office of the Lord Jesus Christ, I am indignant, and say, None but Jesus can heal the sinful soul. It is the blood of Christ that cleanses from sin; it is the love of Christ that gives us some peace even before we are cleansed; and the man who judges himself by the absolute law of right, places himself beyond the reach of liberty—he is a bond slave.

Fifthly: many persons are in bondage on account of morbid feelings that arise from states of physical or mental unhealth. This is apt to be the case in periods of great refinement, and in persons of much leisure. In those times when men live much out of doors; when there is little excitement of the nervous system; when men have bones like flint, and muscles like brawn, they are not apt to have these morbid experiences. But when they live much in the house, and upon continuous excitements which make heavy drafts upon the nervous system, not only does the body become diseased, but the moral element also. All disease that affects the cerebral and nervous system, deranges the healthful flow of experience. A man may have some diseases without any considerable moral disturbance, but all those diseases which affect the thinking and the feeling part, will unquestionably derange the mental economy. Then, a thousand feelings come and go that are no more matter for sober judgment than twinges of rheumatism, neuralgia, or the toothache. There are a great many temptations that are mere nervous temptations. There are a great many visions that are simply improper manifestations of the mental economy. There are a great many ailments which men register in their journals as the work of the devil, that are nothing but the results of a disordered stomach. Men go to their minister with experiences that they believe to have had a spiritual origin, which arise merely from abnormal operations of the nervous system.

Nothing is more certain than that ill health develops in some religiousness of the most enthusiastic kind, and in others torments of doubt and dread. No mere moral remedies can ever reach such cases. Bodily health will bring soul-health under such circumstances, and nothing else will. Long and wasting sickness; exquisite suffering; bereavements and losses; great exhaustion from continuous pressure of cares, from too great labors, from watching with the sick; long, severe, and exhausting study,—in short, any cause which sucks the brain dry, and leaves it supersensitive, will be apt to induce a whole train of morbid moral symptoms, the only remedy for which is health.

I know men that are beset with temptations of the devil, and all manner of spiritual troubles, who, if I could send them to California by the overland route, would soon override the devil; and the moment their physical health was restored, they would find that all their spiritual troubles had vanished. I do not wish you to understand, however, that all spiritual difficulties come from this quarter; this is only one class of them. Air, sunlight, recreation, wholesome food, sound sleep and enough of it, and exercise, will gradually reinstate the minds of those who have become prematurely exhausted and weakened. Then, and not till then, the conscience will begin, with regular beat, to swing its pendulum, and the mind will keep time with it.

Ministers, I think, are no more foolish than other people; and yet they have hitherto been, from a kind of professionalism, in danger of prescribing hymns, and chapters of the Bible, and didactic treatises, for these states of mind, which should have been treated medically; and I think that every minister ought to have a doctor joined to him; not to give medicine—the less that is given of that the better—but to give advice with regard to regimen and diet; or, as this cannot always be, every minister ought to be both a body-doctor and a soul-doctor. He ought to know enough respecting the means of regaining health, and of preserving it, to be able to give counsel on these points. If you do not know a man as an animal, as well as a moral spirit, you do not know him at all.

Sixthly: in connection with this health-cause of moral bondage, I must speak of another,—namely, the want of an object for the mind to exhaust its energies upon. Some natures are feeble, and they do not seem to suffer much if they have no occupation, though they do seem to suffer if they have one that is very exacting. There are some streams that never can run the mill at night. It is necessary to let the water collect in the pond during the night, or else they could not run the mill in the daytime. The brains of some people are in the same condition. It takes all the mental power they can muster, to enable them to do a little, and the longer their rests are, the better they feel. They avoid a good deal of suffering, and they also lose a great deal of living.

But there are a great many persons of deep and active feelings, of nervous and restless temperaments, whose minds act automatically, spontaneously. They must have something on which to expend the ever-increasing activities and energies of their nature. If such persons have a legitimate occupation to absorb all their thoughts and feelings properly, they will be happy, and their religious happiness will probably be constant. But if they have little or nothing to do, their minds turn back upon themselves, and their feelings become sensitive, and morbid, and oftentimes exquisitely painful. God made the mind to act, and if there is one thing that is a fatal obstruction to real piety and to real happiness, it is voluntary or enforced laziness.

When persons of education, of great resources, of great imagination, of great affection, of great thinking power, of an active, restless nature, who have nothing to do; who are too rich to be obliged to work; who are placed in a high position in society, where there is nothing offered with which they can properly occupy their mind; who stay at home a great deal, and read a great deal, and think a great deal, and are rolling, and rolling, and rolling their feelings over a great deal,—when such persons come to me, my first thought is, "God help you." If the Lord in his providence would only take away their property, so that they would be forced to labor; so that they would be obliged to go out to work as girls do; so that they would have to go out and wash for a living, they would be as happy as saints by the time they had washed a year.

You shall find that as soon as persons who have great mental power reach a position in society which forbids their doing anything or being anything, they will fall into a morbid state of mind. A man that has nothing to do, and does nothing, cannot be helped; and I never look upon any cases as more hopeless than these. I never despair of helping anybody more than I do of helping those of this class, who come to me with mental troubles. To attempt to remove their difficulties would be as if a farmer should undertake to keep his grass clear of spider-webs. Every night will be spun what every morning he may sweep off; and he will find that a million insects will outvie all his broom-diligence. And you can get the troubles out of the mind of a person who has nothing to do just about as effectually as this. If you get them out one day, the next day it will be filled again. The fact is, all the faculties are spiders spinning webs all through the mind. They have nothing to do but to make mischief in themselves. The only prescription in such cases, is this: Go to work. Do something. Be something.

Seventhly; I will mention a group of causes which may be called bad religious self-management. A great many persons do not know how to manage their body so as to keep it healthy, and a great many persons do not know how to manage their mind so that that shall be healthy. First, under this head, I will mention religious imitation, which almost invariably results in false characters, and oftentimes makes most mischievous work. Men are, not unfrequently, brought to great suffering by striving to be what others are—by looking at experiences foreign to their nature, and endeavoring to reproduce them. Men think that if religion is the work of God, it is the same in everybody. You might as well say that if flowers are the work of God, flowers are the same everywhere. In point of fact, they are alike nowhere—they are varied endlessly. And there is nothing truer than that every man's religion is relative to what he is by his religious organization, and to that state to which he has been brought by his education and his relationships in life. All a man can do, healthfully, is to say, "How shall I take this disposition of mine, made up, as it is, of various conflicting elements, and oblige it to conform to the law of God, which is love and benevolence? How shall I do that?" Every man must answer this question for himself.

I think life is like a voyage. Suppose there should start out from your harbor, for the purpose of crossing the ocean, a yacht, a sloop, a schooner, a hermaphrodite brig, a full-rigged brig, a bark, a ship, and a man-of-war. They are all going to make a voyage. Now then, suppose that the yacht should look at the man-of-war, as she moved down the bay, with all her canvas out, and say, "How can I get such sails upon me as that great and noble ship has upon her?" Every man would say, "A yacht must sail like a yacht, a sloop like a sloop, a schooner like a schooner, a brig like a brig, and a ship like a ship. Each vessel must make the voyage with its own hull and sails, and not copy those of any other." Now God has given every man a hull with which to make the voyage of life, and he has rigged every man according to the circumstances in which he has lived; and to be a Christian you are not to attempt to make yourself like this man or that man, but to take yourself, whatever you are, and endeavor to serve God, and live in obedience to his laws. The attempt to pattern after other persons will, in ninety-nine cases out of a hundred, only lead to miscarriages, and doubt, and depression of mind.

This evil is greatly enhanced by the very pernicious habit of novel reading—I mean the reading of religious biographies. I think it is one of the worst things that can befall a man to get into this habit; because, in general, such biographies are not true, and the nearer they come to the truth, the more lying they are. It is not possible for men—at least for the men who usually write biographies—to give a symmetrical development of the inward life, so that it is safe for one to take the biography of a man, and say, "This is the way that he lived." But how are biographies written? If the external history is written, they are not thought to be profitable; but the most you can write about a man is his external history. The moment you undertake to reproduce in a biography the inward life, in order to render it symmetrical, you have got to make such an amount of additions, or such an amount of suppressions, that you falsify it.

It is bad enough for painters to go abroad and make copies of great pictures; but our biographers must also make copies of great men's lives; and the copies they make are just about as faithful as are the ordinary daubs that painters bring home, which are no more like the pictures of which they profess to be copies, than would be the tracks of insects on canvas. The reading of these biographies leads men to strive to imitate the ideals of inward life that are portrayed in them, which is impossible. I think that if, in a garden, all the quince-trees should try to bear apples, and all the apple-trees should try to bear peaches—if all the trees should try to bear the fruits of other trees, and all the flowers should try to take on the colors of other flowers, there would not be more confusion worse confounded, than is produced in the Church, by the attempt, on the part of Christians, to be like others. The result is that they are like nobody—not even themselves.

I remark, secondly, under this head, that introversive and analytic self-examination, by persons who are incompetent to trace, to connect, or to judge of, fugitive mental states, is a fertile cause of trouble. Good, innocent, simple-minded persons hear their ministers preach about self-examination, and the duty devolving upon them to study their motives and analyze their characters. It would be a good thing if they could do it; but they cannot. And yet, they undertake to do it, and direct their minds inward only enough to stop the flow of thought—only enough to perplex and turn back the course of life. Persons often work exceeding great mischief by this pernicious habit of introspection. The fact is, there is little in a man that he had better see. When he looks inside himself he never promotes peace and never promotes joy. Even when men are competent to examine themselves in this way, they never produce anything by it except humiliation and suffering. If you wish to have peace, you can get it in no way except by looking at Christ Jesus. No man ever got peace by looking at himself, and no man ever will.

I remark, thirdly, under this head, that many persons are brought into great perplexity by stopping their feelings. For instance, men do not seem to understand that if they want a feeling to be a feeling, they must let it alone. If a man wishes a feeling to remain a feeling, he must not even know it to be a feeling; he must be unconscious about it, as it were; for the moment he says, "There, that is an emotion of thankfulness; but let me see if it is a right feeling," it is not a feeling any more. What is it, then? It is simply an *idea*. In other words, he has shut off the stop of feeling, and turned on the stop of intellection. Here is a man who says, "I think I am sorry for sin; but let me see if it is sorrow," and he immediately substitutes for the feeling an intellectual state. Here is another man who says, "I love God, I think; but let me see if it is love," and he nips the feeling in the very bud. He removes it, and puts in its place a mere intellectual state. And thousands of persons think this is the way to have right, pure feelings; but it is a sure way to change feelings into intellectual states. What if I should stop my watch every few moments to see if it was going? If I should, I should not be guilty of greater folly than are those persons who stop their minds to see if they are going, or stop right feelings to see what they are. Men break up their lives into a series of hesitating, higgling experiences, which lose all moral power, by this constant, nervous, narrow watching of themselves; and the result is, their feelings are never developed with any breadth, but they are all of them little crotchety feelings.

Now a man, in walking, must have a clear course, or he never will gain anything like majesty, or power, or sweep of movement. Here is a man who starts to walk, and says, "Where shall I put my foot? *There*, I guess—yes, that is right. Now where shall I put the next one? *There*—but is that right?" So he takes it back to see if it is right; and then puts it down again, and doubts, and takes it back the second time—"Perhaps it is the other one." Now, this manner of walking forcibly illustrates the course pursued by many, for the sake of being perfect. They never think without stopping to see if they are going to think right. They start, and stop, and wait, and start again; and their feelings, after having been started and pulled back, time after time, become chafed, like a horse that is not permitted to go, and yet is whipped for not going, till he breaks up into all manner of antics, and there is danger of his tearing away from the vehicle. There are many persons who deal thus with their feelings, as though this was the way to gain scope and momentum of thought.

Suppose a child were to be brought up without being allowed to follow his own feelings in anything, what kind of a man would he make? Do you not know that if you wish to have a child generous and magnanimous, you must let it act for itself? Even if it acts wrongly, it is better that it should have liberty to act. It is true that there must be periods of accountability, but the distance intervening between them should be so long that the child shall have room to develop its own experience. It should have a chance to live itself. And so in respect to a man's mind, there should be periods of accountability; but let the distance between those periods be long, so that the mind shall have room to act. Say to the mind, "You are at liberty; go forth—*go—go—go broadly*; and when you have reached the appointed bounds, you can turn about and see where you have been." It is only by this large way of trusting yourself, that you can get sweep, momentum, and power of mind. This is the safest course. There is no course that we can pursue without making some mistakes, we are so imperfect; there is no way which has not its appropriate dangers; but where a person makes one mistake in pursuing this course, he will make a hundred mistakes by pursuing the other.

All gardeners know that when a plant is mildewed, and when it has insects clustered all around the growing parts of it, though you may improve its condition by smoking it, or by putting soap-water, or ashes, or snuff, or something of the sort, upon it, yet the only way to free a plant from the thousand little diseases to which it is liable, is to give it vigor of growth. With this, it will throw them off itself. Now these ten thousand little religious difficulties to which men are subject, are like mold and mildew in damp places, where there is no ventilation; and give the mind life and movement, and when these *fungi* come upon it, it will have power to free itself from them.

Eighthly: men bring themselves into doubt and distress because they do not recognize the important fact and law of growth in moral graces. All Christian virtues begin small. They go through stages of gradual development, and come to a final ripeness. Now, although by judicious care this process may be accelerated, as by ignorance it may be retarded, yet there is no wisdom and no care that can ever throw out of our religious experience this element of time and development. You have got to begin at the seed-form, and you cannot jump over one axillar or joint growth. You have got to go through those stages of development which belong to the mind, as much as the plant has to go through the stages of development which belong to it; and it would be a gift to the Church to be made to understand this.

Christ says that the kingdom of heaven is like a little leaven put into a measure of meal, hid, silent, but working gradually, in silence and in seclusion, till the whole is leavened. The kingdom of God is not like a thing that is touched and done; but it is like a thing which ferments and works. It is like a grain of mustard-seed, which is the smallest of all seeds, but which produces a tree so large that the birds of the air can sit in the branches of it. It is a seminal thing. Its growth is like the growth of a plant. It sprouts; then it throws out a few leaves; soon branches appear; these put forth leaves and stems; and these stems put forth more leaves, and other stems; and then, perhaps, the winter suspends its growth. It rests till spring, when it commences growing again. The second or third year it will have blossoms upon it; four or five years may elapse before it will bear fruit; and then it is expected that it will take at least ten years for it to mature sufficiently to bear the best fruit. Such is the growth of Christian experience.

Men suppose that when they are converted, or born again, they can by reading or prayer, inherit all the graces, ready made. When they want hope, when they want faith, when they want love,—when they want any of the various moral powers, they suppose that they can obtain them by fasting for them, and reading for them, and praying for them, and they seek them in that way; whereas, when God produces these graces, he produces them through the actual experience of daily life. A woman prays for patience, and God sends her a servant, that she may have an opportunity to exercise it. A mother prays for faith, and God takes away her highest delight. Her heart's love and her soul's joy are deluged, and she says, "God has ransacked me, and left me nothing—I am depopulated." And God says, "It is that I might give you the necessity for faith, and the opportunity of exercising it, that I have done this. When God works out perseverance in men, he puts them in circumstances where they require perseverance. When God means to make a man's back strong, he puts a pack on it, and the man learns to bear it. A strong back was the thing he wanted; but he did not want to get it in just the way that God pleased to have him.

Suppose a boy says to his father, "I want my arm to be as strong as Sampson's." The father says, "It shall be so," and binds him out to a blacksmith. The boy did not like the hard work that he was obliged to perform; but a strong arm was what he wanted, and in order to have it he was obliged to take the means necessary to obtain it. If a man wishes to have an athlete's muscle, he must go through an athlete's training in a gymnasium. He must practice temperate habits, and take severe exercise, and at last his object will be attained.

So it is in respect to the Christian graces. God takes the minds of men, and places them in ten thousand relations of life, which are so many departments of his primary school—this world. He takes men and puts them into this or that department, according to their aptitudes, and assigns them their appropriate lessons. Little by little they unfold, and by-and-by they attain to perfection in each of the Christian graces.

Now when a man enters upon a Christian life, supposing he does not need to conform to this law of growth, or supposing that his Christian character must be complete, he will sit in judgment over his experiences without the slightest reason for it. He is not just to himself, because he does not take into account this indispensable law of growth. Do you look upon some venerable man, and say, "Oh, if I had the life that he has, I should have no doubt about my evidences of religion?" When God has sent as many storms upon you as he has upon him; when God has sent as many sorrows upon you as he has upon him; when God has burned out the fire and flame of your passions, and left but ashes in their place, as he has done in the case of this man; when God has put you through as many services as he has him,—then you will have the graces which he has, but you will not have them till you have had the experiences that brought them out in him.

Even Christ was made perfect through sufferings, in order that he might be the Captain of our salvation. He went through the same gradations in his development which we are obliged to go through in our development, in obedience to that law of growth to which every one in mortal flesh is subject. He went through the same experiences which all men are obliged to go through to be followers of him. And so it was with the apostles, whose lives stand out like fruits upon the bough, redolent, and full of tempting beauty. Paul was not heard from till half a score of years after the other apostles were known; and if you look at those things in his writings which stand out in such exquisite condensation, you will find that twenty verses are crystallized into one verse. And as regards those graces which are enjoined upon us as if they were such easy things to attain—why, there is a lifetime put into a single word. Now when we read the Bible, or when we read biographies, or when we look at living men, we should remember that we are not to compare our experiences with the experiences of great men. We should remember that we are yet children; that we are at school; and that we must grow, if we would attain those virtues which we admire in others. And our motto should be, "Grow in grace, and in the knowledge of the Lord and Savior Jesus Christ."

Lastly: a very great amount of fear and bondage comes from an utter want, among Christians, of the knowledge of Christ, and from an endeavor to live *for* Christ and *like* Christ, without living *by* Christ and *in* Christ. I think that the more a man lives by faith in Christ, the more he becomes conscious of how little, generally, Christians make use of their Savior. There is an impression among men that Christ made an atonement—whatever that is in their thought—by which all men now have a chance for salvation; that he is in heaven, ready to receive all who obey him, and who are so fortunate as to reach that happy land. Their idea is that a certain way has been thrown up by the atonement of Christ; and that if a man can only find it out, he may go straight to the gate of heaven, and pass up his ticket, when Christ will say, "Here is a man who has got here the right way; he has brought the right ticket, countersigned 'Faith.'" They think that after duly examining their credentials, Christ will say to those who go there by the right path, "You may come in." Christ is not, therefore, to them, a present help in time of trouble, but the final rewarder of men that have got along the best they could. This is the impression of thousands.

How to reach heaven, how to get these wretched, temptable hearts through all the mazes of life—through the wilderness of this world—that is the great trouble with most men. We carry so much, that we cannot carry it equably. Do you not know that man's being is made up of some thirty natures combined in one? And then, he is subjected to the perplexity of living for both the physical and the spiritual world. He is swayed by undercurrents of which he has no knowledge, and influenced by invisible powers which he cannot recognize with his senses. He is what he is, in part, by virtue of father's and mother's nature, and in part, by virtue of his education. Owing to his sympathetic connection with his fellow-men, he is successively lifted up, and lowered down. All these various elements operating upon him, from within and from without, he is easily moved, easily excited. And oh! how shall a man take this multiform, this ubiquitous nature of his, and carry it steadily along the path of duty and performance?

Do not come to me with moral agencies, and say, "Is not a man able to perform all that God commands him to do?" Yes, he is, as respects that abstract question. No doubt he is, in each particular instance, able to do the thing which God requires of him. But that does not meet the point under discussion, at all. If you ask me, when I am driving up Broadway, with a nimble team, and the street is choked and packed with vehicles, "Are you able to see that omnibus and that wagon, and to judge of the distances accurately enough to steer your carriage between them without grazing either of them?" I reply, "Yes, in that particular instance." But there are fifty of them, some before me, some on each side of me, and some behind me, which I cannot see, and if you ask me whether I can drive through them at a swinging pace, dashing hither and thither, without striking one of them, and, what is more, without being struck by any of them, to this great compound question I am obliged to give a negative, or, at least, a doubtful answer.

Now give me a fair chance, leave my volition free to act, and I am accountable for every deed I perform, and every feeling I experience. But toss me out into life; let winds blow against me from the north, the south, the east, and the west: let there come upon me sudden sweeping storms; let me be tempted in all manner of ways; let me be wronged on every side; let me be weighed down with cares and bereavements; let ten thousand emotions agitate my soul,—then it is not an easy matter for me to carry myself with Christian justice, and love, and equability. Whether I can or cannot, I do not; whether you can or cannot, you do not, and will not. No man on the face of the earth does it. No man can, unaided, go through the battle of life, fight his way to heaven's gate, and there present his ticket to Christ, saying, "I have done my part—I have won the victory; it is your part to reward me." If Christ is not to help a man till after he has gone through this earthly struggle, one may as well give it up, for he cannot hope to get through it without help. If there is not a Savior that will take me by the hand and co-operate with me before I get through life, then there is no Savior at all. If Christ is a spectator in this conflict, and not a sympathizing actor with me, and by my side, then he is not a Savior in my case.

I do not thank a doctor that comes to me to congratulate me after I get well. I want a doctor that will help me to get well when I fall sick. The real Christ of the New Testament is a Being whose nature—not whose office—whose nature leads him to have compassion on the weak, the sinful, and the helpless. He does this, not as a part of a prescribed arrangement, but because it is his nature to do it. It is his nature to feel sorrow for the weak, and helpless, and poor, and to help them. He offers to help all men, however sinful: not when they have got rid of sin, but when they are in it, that they may get rid of it. It is Christ's work in the soul, to help you against sin, and out of sin. He knows every creature, through and through; and upon that intimate, thorough, and amazing knowledge, he offers to accept every man. Naked and open are we before him with whom we have to do. Every thought and intent of the heart is known to him. And with his penetrating knowledge of things real and possible, he says, "On that knowledge I base this offer: I will take you, and educate you for heaven, if you will love me and trust me." Undeveloped and unregulated in moral nature, selfish and coarse in affection, earthly and unholy in passion, Christ takes the soul, in all its wickedness, that by the brooding of his heart he may heal it.

Although Christ intensely, inconceivably, loves truth, purity, honor, justice, and goodness, and hates their opposites, yet, tender Parent as he is, the sight of these evils in his children, produces in him more sympathy for them than ever, and makes him more helpful toward them than ever. It is not when my son does right that I am most conscious of love toward him, but when he does wrong. It is not when he is in health, but when he is sick, that my love is most drawn out toward him. When I see my child tempted by sharpers, then my soul is like a fort to him. When I know that he is tampering with fatal drink, or that he is beginning to slip through his hands the treacherous cards, then I throw about him my experience, and wisdom, and love, and paternal care, and would pour out my very blood for him, to save him, because he is imperiled in such mischiefs. So Christ is sanctification, and righteousness, and justice to those that live in him. He loves them, and has compassion for them, and desires to heal them, and make them right. All things in heaven, and all things on earth, are in his hands for this very work of education. Times, and seasons, and natural laws—all things, are but his ministers, set to do his work upon living men.

And while Christ is thus performing this gracious work on account of his love and sympathy for us, he has also a personal interest, and a glory of his own, in our salvation; so that besides all the reasons of love which I have enumerated, there are reasons on his own account, why he should persevere in his efforts to save us. Therefore I say there is no greater folly than to attempt to get to heaven alone—to attempt to prepare yourself for salvation, with the expectation of presenting yourself, when you are prepared for it, to Christ.

How seldom do I find men who have a living Christ. They have a New Testament Christ, a doctrinal Christ, a letter Christ, a sepulcher Christ, a Christ of sacrifice. Some people when talking about Christ, never say Christ, but always say "cross." They are always talking about "the glories of the *cross*," and "the salvation of the *cross*." Some people seem to think that the cross is Christ. Many people talk about Christ with the idea of his being the son of man in his Father's glory; and their Christ is future. Some men have a historical Christ, and others have a prophetic Christ. But very few have a Christ that is fulfilling to them the promise, "I will come unto you, and make my abode with you." Very few of you have a Christ that is with you at midnight and at noonday, at morning and at evening; in temptation, in sin, in repentance; that is never far off; that is a present help in time of trouble; that is breathing the effulgence of the Divine nature upon you, to rescue you, to cleanse you, to pardon you, and to carry you in the bosom of his providence, from strength to strength, until you shall stand in Zion before God.

Is not Christ kinder than the heavens? and yet do they not open their bosom, and give us water to drink, and shed down upon us the light of the sun by day, and the light of stars by night? Is not Christ better than the earth? and yet out of its bosom does it not yield us all things which we need for the nourishment of the body? Is not God better than times and seasons, that move ignorantly in vast circuits? and yet do not times and seasons clothe us, and nourish us, and minister unto us? Is the great sentient One—the ever-living, the vast and ocean-hearted God—the eternal Jehovah—is he less pitiful than the heavens, the sun, the stars, the earth, or the seasons?

Oh! there is nothing but God in the universe. All these other things are but his feeble ministers and recipients, in the heavens and on the earth. In the growing leaf, in the blossom, in all fruits, in the streams, in the things that come to us on every side from the vast treasure-houses of Nature, we have but so many means by which God speaks to us. His voice comes to us, night and day, saying to us, "Ye are mine, and I am yours. My everlasting strength is underneath you. Trust me and love me, and I will bear you up, and you shall be saved." Now the thought of Christ, and this glory of his helpfulness, and this power of his love, and this endlessness of his grace, may save every man from doubt and despondency; but the moment a man thinks of himself he finds that he is going down, down, down. The barometer sinks the moment a man begins to think of himself, and rises the moment he begins to think of Christ. Our hope is in him, our help is in him, and our life is in him. In him is no variableness nor shadow of turning. In him is no doubt and no fear, for perfect love casts out fear. And they that know how to forget themselves, they that count themselves to be unworthy sinners, and Christ to be a justifying Savior, have settled the whole question in that one act by which they say, "Lost, undone, and sinful though we are, Thou canst love a *sinner*, save me because I am sinful. Take me while sinning to save me from sinning." That ends it, and there is no more room for doubt.

Let me close with the words of the Apostle: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor hight, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."—Amen, and Amen.

* Delivered Sunday evening, May 29, 1859.

CHURCH-TESTIMONY ON SLAVERY.

We publish below a communication from a respected English friend, who wishes to aid the plea of the Church of the Puritans before British Christians. We have not the shadow of an objection to that church's seeking all the foreign aid it may need or desire—only this should not be done by pretenses which are unwarranted in fact and injurious toward others. There are thousands of churches in the United States as thoroughly and practically anti-slavery as is that particular church. Our correspondent seems to measure anti-slavery zeal by the amount of "persistent public denunciation of slavery;" whereas, it appears to us that an argument which convinces a church of the sinfulness of holding human beings as property, and leads it to exclude from its fellowship by rule or by practice all who are guilty of that sin, such effective *argument*—whether given weekly, or monthly, or quarterly, or semi-annually, or occasionally—is far better than the most persistent *denunciation*, which convinces nobody. We agree with our correspondent that many pastors and churches are lacking in fidelity on the subject of slavery; but every statement in *The Independent* of the 18th, to which he refers, is true beyond the possibility of contradiction. The facts cannot be disputed, and ought to be known in England.

"TO THE EDITORS OF THE INDEPENDENT:

"SIR: The article in your paper of the 18th inst., entitled 'The Testimony of American Churches against Slavery,' written to enlighten British Christians, may probably lead them to judge too favorably as to its practical manifestations.

"While it may be admitted that many churches have avowed anti-slavery sentiments, it is to be feared few comparatively among them are publicly and constantly denouncing the great inhumanity and criminality of slavery. The testimony of the greater number may be considered rather passive than active. Church rules, with slight notices at long intervals, cannot be sufficient to materially advance the cause. Surely 'the sum of all villainies' should receive from Christians a decided and continual public exposure and condemnation of its manifold abominations. It appears that British Christians are manifesting considerable sympathy on behalf of the pastor and church in Union square. This doubtless arises from their knowledge of Dr. Cheever's excellent and powerful contributions through the press on slavery, combined with his well-known fearless and persistent public denunciations of the greatest curse and iniquity of the land. Such a church and pastor well deserve to be aided and encouraged to persevere in bearing so constant and faithful a testimony against the exceeding wickedness of slavery.

"It has been said, if

of one week, instead thirty-one years, agone; and, in the opposite corner, the married daughter and her husband, who had had six or eight years in which to recover from the follies of their youth, looked in each other's eyes, and called each other pet names, as though they had but just opened Love's Dictionary, which in truth they had thumbed for years.

A cosy little supper of carp and claret, (a time-honored banquet on such occasions,) whereat we remembered the absent ones and sped our best wishes toward them, closed the celebration of this family anniversary, and I took my leave at an early hour, and to part with these people whom I had known but three *days*, and already loved. They may soon cease to remember the stranger who saw them for so short a time, but the memory of that Christmas Eve is as green in my heart as the holly or the fir, its fitting emblems.

Early on Christmas morning, I took the train for Berlin, where I arrived in the afternoon, and before night was comfortably established in the Rheinischer Hof. R. W. R.

THE TURKISH MISSION.

CONSTANTINOPLE, DEC. 28, 1859.

DEAR INDEPENDENT: Having been laid aside from my work, as a preacher of the Gospel, for three years, on account of ill health, and having in vain tried to regain it in America, on the 11th of last October I left my native land, to spend the winter in this great capital of the East, to see what a sea voyage and change of climate (with the blessing of God) might do for me. And, as I am now intimately connected with our missionaries here, living in their families, mingling with them in their social religious meetings, seeing them in their daily work, and witnessing some of the fruits of that work, I have thought that I might subserve the interests of my Master, Jesus Christ, by communicating for the pages of *The Independent*, occasionally, some facts that may fall under my observation. For I feel, that whatever will stir up the American churches to more earnest zeal, more fervent prayer, and to increased contributions for the universal spread of the Gospel, will contribute to the glory of God, and the advancement of the Redeemer's kingdom.

There are several topics upon which I would like to write, but I wish in this communication to speak of the debt of the American Board, and suggest a plan, or rather present an example, which if followed in America will pay off all that debt without any trouble. The churches in America *know* the Board is in debt to the amount of $50,000. The missionaries in Constantinople, and all other places, not only *know* it, but they *feel* it to their *inmost souls*. It embarrasses them in their work, cripples them in their efforts to do good, and compels them to let pass many an opportunity of doing good, for lack of means to improve it. This ought not so to be. The world will never be converted to Christ in this way. There must be more entire consecration on the part of the Church to him who has bought us with his own blood, before the jubilee of the world's conversion can ever be sung. The appropriations for this mission (that is, the Northern Armenian) for the coming year have just been received by the missionaries; and the Prudential Committee have been compelled, on account of the debt of the Board, to deduct $5,000 from the sum which the brethren of the mission had sent in as the least possible amount with which they could meet the expenses of the mission the coming year without serious detriment to the cause. Instead of deducting $5,000, double that sum ought to have been added, and could have been most profitably expended, in entering the new doors of usefulness which the blessing of God upon the labors of the missionaries has opened. My heart aches when I see the efforts of these missionaries so crippled, and for *such a cause*. How much more, then, must the hearts of these dear brethren ache, who have labored here for years, who have borne the heat and burden of the day, to be thus crippled in their efforts, when they are just beginning to reap the rich harvest of that seed which they have sown in tears! The missionaries not only do the work, but they give of their money to carry on this work, and much more liberally according to their means, than do the churches at home. They not only give directly to the funds of the Board, as do Christians at home, but they pay from their own pockets many a little sideway expense which is never known, outside of their own circle, except to God. And they do this often at what would be called in America a sacrifice of the necessaries of life.

Still they do not complain; they labor on like men devoted to their work, and as though there was no time to be idle till that work was done. They have forsaken *all* for Christ, and they do not murmur at being obliged to deny themselves for him now. And their children, with such examples before them, are walking in their footsteps. They have put their little heads together, and devised a plan which they are now putting into execution, to relieve the Board of the load of debt pressing upon them. And it is of this I am going to speak, and hold it up as an example for the children of America to follow.

The next annual meeting of the Board will be their fiftieth anniversary. It is to be a season of jubilee. And the children of the missionary families here are making what they call a jubilee offering to the Board. They are now collecting this offering. And it is their own money they give, not money given to them by their parents for this object, but money their own hands have earned, or which they have saved by acts of self-denial; and in some instances, to make out the amount necessary, little keepsakes are parted with. It is an offering of self-denial in many instances. Now the proposition I have to make to the children in America is this. Let the Sabbath-schools of all those churches which make the American Board the channel of their contributions to the heathen, take up a special contribution, (between this time and the meeting of the Board next October,) to be called a jubilee offering, for the purpose of canceling the debt of the Board. And if each child in these schools will give one-fourth as much for this object as each child in the missionary family of this city gives, that debt will all be canceled. There are in America about 4,000 churches which make the Board the channel of their contributions. Now it is reasonable to suppose that the Sabbath-schools connected with these churches will average one hundred scholars each; in that case, an average contribution of fifteen cents to a scholar will amount to $60,000, enough to pay the debt of the Board. But suppose they average only fifty to each school, which is a very low estimate, then an average contribution of thirty cents to each scholar will pay the debt, which is only a fraction of the average contributed by each child of the mission families of this city. And the children of these schools can give an average contribution of thirty cents, if necessary, for this noble object. If some children cannot give more than five or ten cents each, others *can* and *will* give their one, two, and three dollars each. If the children of these 4,000 schools would exercise one-half the self-denial that the children of the mission families of this city have; if they would labor with their little hands to earn their pennies; if they would deny themselves some of the luxuries of life; if they would give, if necessary, some of their little keepsakes to make up the amount, this sum could easily be raised. And children, can you not do it? When the Board asked you for $12,000, with which to build a missionary ship, you poured into their treasury more than $25,000. And that was only a fraction of what you are able to do.

Again I ask, can you not do it? Methinks I hear you answer, with one united voice, *Yes*. Then I ask again, *Will you do it?* And again there comes back the answer of thousands of children's voices, and it reaches my ears away here in Constantinople, 6,000 miles off, and that answer is, *Yes, we will do it*, if our pastors and superintendents will give us the opportunity. I knew, before I asked the question, that you *could* and would do it, therefore I loave you, and appeal to your pastors and superintendents, and ask, Will you not give these thousands of children this noble opportunity of doing good, this opportunity to expand their little hearts and draw down the blessing of God upon their own heads, while they confer untold blessings upon thousands now ready to perish?

But perhaps you may say, the churches will not favor such an appeal to the children, they will not think it best that it should be made. Very well. If they object to this, then let the members of these churches come and put themselves and all they have into the hands of Jesus Christ—make an entire consecration; and then, let them put their hands into their pockets, and give into the treasury of the Lord according as God has prospered them, and there will be no need of such appeals to children. But till they are willing to do this, let no one complain of giving children an opportunity to *do* what they leave *undone*. When I look at the American churches from the stand-point I here occupy; when I look at the rich spiritual blessings God has sent down upon them the last two or three years; when I consider the hundreds of thousands of dollars annually expended by them for mere luxuries, or for that which is positively injurious to soul and body both,—and then turn my eyes, and look at this field; at these dear brethren toiling on, patiently and faithfully; at these inquiring Armenians, at these thousands of Mohammedans reading the Bible, and some of them coming to the missionaries and asking the privilege of being baptized in the name of Jesus,—when I look at this field so white for the harvest, I ask, *earnestly ask, When, oh, when!* will Christians take their true position as it respects the world's conversion? When will they come up from the dust, put on Christ entirely, and become his true epistle to be known and read of all men? When will they learn that the silver and the gold are the Lord's, and the cattle upon a thousand hills; and that to withhold from God what is his due, dishonors him and brings leanness into the soul? Until Christians learn this lesson, and act accordingly, they can never sing the jubilee of the world's conversion to Christ. J. L. D.

WILL THE CHURCH AID YOUNG MEN TO PREPARE FOR THE MINISTRY?

THIS is a grave question. If it is Christian duty, let it be done promptly and adequately. If granting aid is unwise and unrequired, let it be at once abandoned. Christians have decided that it is both duty and wisdom. They have encouraged young men, whose means are limited, to expect help in their endeavors to obtain a thorough ministerial education. They have intrusted the management of their charities to a Society whose aim is to distribute them with the utmost economy and carefulness. The Directors of the Education Society cannot distribute what they do not receive. They are not willing to borrow money and run in debt. There are now two hundred and sixty-three students who have been promised twenty dollars per quarter. Three times in the last two years they have been disappointed, embarrassed, and discouraged, because their allowance could be paid only in part. Last spring the Society expressed the opinion that twenty-five dollars per quarter was the smallest amount adequate to meet the increased expenses, and therefore directed the quarterly appropriation to be raised to twenty-five dollars whenever the state of the treasury would permit. And the students were encouraged to hope for this very desirable advance. But the funds have not allowed it to be made. At the quarterly meeting last week it was found that the payment of fifty per cent. of the appropriation due, would exhaust the treasury. After an anxious discussion, the Board decided to pay three-fourths of an appropriation. But to do this they were compelled to anticipate the April dividend on their permanent funds. This action is fatal to the April appropriation, unless the churches give immediate attention to the subject.

With the treasury empty, with the usual reliance upon dividends taken away, it will be impossible for the Directors to meet the demands of the next quarter-day. The Directors appeal to the churches. Will they permit us to say to candidates for the ministry that they must henceforth go on upon their own charges? Will they inflict this distress upon those who, in reliance upon their kindness, have entered upon their course? These young men, with earnest hearts, desire to preach Christ to the perishing. With the small aid they receive, they are pressed beyond measure and straitened. Must those who are to do the work of the churches on our frontiers, in foreign lands, as well as in the region about us, be compelled to endure so grievous a load with no sympathy and benevolent interposition on the part of their fellow-Christians? This, we say, is a grave question.

How will the churches respond? If the appropriation is withheld in April, it will cause an incalculable amount of distress to the students, whose debts are accumulating through the winter. Many will be disheartened; this ground of their confidence will be destroyed, and they will be compelled to give up all hope of reaching the ministry.

Are the churches prepared for such a measure? Are they prepared to crush so many generous hopes of usefulness? The remedy is easy and plain. If each church in New England which acts through the Board would take up a contribution, systematically, year by year, even though it was a small sum, the amount would be ample. Will the churches do it? The undersigned Directors make the appeal in confidence that it will be cordially and promptly responded to.

SETH SWEETSER,
HENRY HILL,
EBENEZER ALDEN,
JULIUS A. PALMER,
WILLIAM A. STEARNS,
SAMUEL C. JACKSON,
DANIEL R. CADY,
ISAAC P. LANGWORTHY,
W. G. T. SHEDD,
JOHN M. PINKERTON,
J. M. MANNING,
INCREASE N. TARBOX,
Directors.

Religious Intelligence.

CONGREGATIONAL.

CONGREGATIONALISM IN THE UNITED STATES AND CANADA.—Rev. A. H. Quint, in *The Congregational Quarterly* for January, furnishes the most complete table of Congregational statistics ever published. The following table shows the number of churches and ministers:

	Churches.	Ministers.
Maine	247	190
New Hampshire	184	177
Vermont	191	190
Massachusetts	467	500
Rhode Island	21	21
Connecticut	284	333
New York	181	183
New Jersey	4	6
Pennsylvania	20	22
Ohio	108	110
Indiana	89	17
Illinois	185	175
Michigan	116	115
Wisconsin	160	129
Iowa	147	102
Missouri	2	1
Minnesota	41	37
Nebraska	6	4
Kansas	27	24
Oregon	10	11
California	11	10
South Carolina	1	1
Jamaica	6	5
Canada	82	73
New Brunswick	7	4
Nova Scotia	10	5
Total	2,675	2,531

Summary—Churches, 2,676; church-members—75,158 males, 144,690 females; not specified, 37,786; total, 257,634, including 27,705 absentees. Additions for the year—25,590 by profession, 9,623 by letter; total, 35,213. Removals for the year—3,589 by death, 8,205 by dismissal; 717 by excommunication; not specified, 82; total, 12,593. Baptisms—10,618 adult; 6,156 infant. In Sabbath-schools, 206,441.

HORSE FOR THE WEST.—An effort is now being made in certain quarters to purchase a horse for a Western home missionary, who has heretofore not unfrequently walked twenty-five miles on the Sabbath to meet his engagements, and eight or ten miles to attend funerals. Any who are disposed to assist in consummating a result which is greatly to be desired, are invited to send contributions for this purpose to our office, or to Rev. Jacob Ide, D.D., West Medway, Mass.—*Boston Recorder.*

VERMONT—SPRINGFIELD.—Rev. N. S. Haseltine, pastor of the Congregational church and society in Springfield, Vt., died of consumption on Sunday, 22d inst., aged thirty years. He had just eaten his breakfast, when, by a rupture of a blood-vessel, he suddenly expired. Mr. Haseltine was formerly of Chester, N. H., and a graduate of the Theological class of 1858, at Andover, Mass. He was a man of much promise in his profession.

MASSACHUSETTS—THE RESIGNATION OF PROF. HUNTINGTON.—Rev. Frederick D. Huntington, D.D., has resigned his office as Preacher to the University, and Plummer Professor of Christian Morals at Harvard. This course of Prof. Huntington will doubtless tend to allay in a great degree the unfortunate state of feeling existing among the students at Cambridge in regard to the religious exercises and services of the College. As matters have stood the past two years, the preaching of "The Preacher" has been in vain.—*Boston Journal, Jan. 26th.*

HAVERHILL.—The new house of worship in West Amesbury was dedicated on the 12th ult. Sermon by Prof. H. B. Smith, D.D., of the Union Sem., New York, (formerly a pastor there;) Dedicatory Prayer by Rev. L. Thompson, the present pastor. The church-edifice is a model one, neat, not expensive, *paid for.*

BOSTON.—We are informed that the rumor that the Shawmut-aven. Congregational church has extended a call to Rev. F. D. Huntington, D.D., is without foundation. The report, which appears in several of the city papers to-day, is probably based upon the fact that Dr. Huntington has made an arrangement to supply the pulpit of that church during February. It is understood, however, that this engagement does not commit him to the parish in any way. The opinion is freely expressed by the intimate friends of Mr. H., that he will not accept any call from a Congregational society, but will take orders in the Episcopal Church. —*Transcript, 26th.*

LICENSED.—At a meeting of the Middlesex South Association, held in Boston Jan. 3d, the following members of the Senior Class of Andover Theological Seminary were licensed to preach the Gospel, viz., Temple Cutler, Norman Seaver, Henry D. Woodworth, Charles E. Milliken, A. I. Frisbie, and Samuel R. Asbury.

CHELSEA.—Thursday evening, Jan. 19th, at the invitation of Rev. Isaac P. Langworthy, there was a gathering of the original members of the Winnisimmet Congregational church, at his residence, it being the anniversary of his birth. Mr. L. was the first pastor of this church—a position which he filled with great success for seventeen years. Of the forty-nine persons who were the nucleus of the Winnisimmet church, organized Sept. 20, 1841, twenty-four are still residing in Chelsea. All but three of this number were present; and all but seven of the original members of the church are still living.

GLOUCESTER.—An ecclesiastical council which met here on the 19th inst., recommended the dismission of Rev. L. Dickerman from his pastorate. The council indirectly express their disapproval of the "six months plan," on which the pastor was settled. The following is an extract from their minutes;

"In coming to this result, the council would distinctly state, that from all which has come before them, they have formed a high opinion of Rev. Mr. Dickerman's moral and religious character, his ability and success as a preacher of the Gospel, and his amiability and excellence as a man, and having inquired into rumors affecting his orthodoxy, they have been most happy to find him sound in the faith."

SOUTH AMHERST.—The church in South Amherst, having recently been greatly reduced in numbers, by the secession of a majority of its members, and their organization into a new church under nearly the same name, has found itself unable to meet the expense necessary for sustaining public worship. By the decision of a Board of Reference, the title to the church-edifice was secured to the seceding church, under the pastoral care of Rev. J. L. Merrick. In view of these difficulties, the original church has wisely determined upon dissolving its organization; and nearly all its members have taken letters of dismission, accordingly, to the East-st. church in Amherst.—*Cong.*

HOPKINTON.—The new, commodious, and beautiful sanctuary recently completed in Hopkinton, with pleasing unanimity of feeling among the members of the church and society, was dedicated yesterday, the 19th. It was a delightful day for winter, many coming from the neighboring towns, and the house was crowded to its utmost capacity. The pastor, Rev. J. C. Webster, preached from 1 Kings viii. 27; and the choir discursed sweet music of a high order, accompanied by a new and beautiful organ, with two banks of keys and thirteen hundred pipes, just built by Mr. Hook of Boston.—*Cong.*

CONNECTICUT—MILFORD.—The charities of Rev. Dr. Brace's church at Milford, the past year, were about *eleven hundred dollars*. Of this sum, one hundred and fifteen dollars and forty-nine cents were given to the American Tract Society; to the Society at Boston, fifty-eight dollars and seventy-four cents; to the Society at New York, fifty-six dollars and seventy-five cents.

NORWICH.—Mr. Wm. F. Arms was ordained as an evangelist at Norwich Town, Jan. 26th. Reading of Scriptures by Rev. R. P. Stanton of Greenville; Prayer by Dr. McEwen of New London; Sermon by Rev. J. P. Gulliver of Norwich; Ordaining Prayer by H. P. Arms, (father of the candidate;) Charge by Dr. Bard of Norwich; Right Hand by G. B. Wilcox of New London; Prayer by S. McCarr of Saybrook; Benediction by W. F. Arms.

Mr. Arms has received an appointment from the A. B. C. F. M. to the North Armenian Mission, and expects to sail for Turkey in February. R. P. S.

PRESBYTERIAN.

CHURCH COMMENTARY SCHEME AGAIN.—On motion of Rev. Dr. Lyon, the Presbytery of Tombeckbee, at their fall session, appointed a committee consisting of himself and Rev. Messrs. Gladney, Baird, and Frierson, to prepare a memorial to the General Assembly on the importance of a Church Commentary.

DECEASE OF AN AGED CLERGYMAN.—Rev. John Finley Crowe died at Hanover, Ind., on Tuesday, January 17th, aged seventy-three years. His disease was ossification of the heart. Mr. Crowe was long and eminently a laborer in the Lord's vineyard. He was engaged in sowing good seed in a new soil, planting churches and schools, and nurturing them into vigor. These will live after him, and generations will testify to his usefulness. He was the founder of Hanover College, and for thirty-seven years a pastor and teacher in that place.—*Banner.*

ROWING OR SCULLING.—The pastor of a flourishing city congregation in Central New York writes to *The Evangelist* that "rowing with two oars is better than sculling with one." The significance of this figurative remark will be seen in the fact that the same pastor has so interested himself in the reading and enlightenment of his people that, according to his statement, "when some three or four persons, who need time to consider, shall have added their names, (as I hope they will,) there will be no family, and no single gentleman, with possibly one or two exceptions, in our large congregation without a weekly religious newspaper. Such an accomplishment costs the pastor labor, even when so ably preceded and seconded as I have been, but it is labor well bestowed. The weekly Christian newspaper, it seems to me, is *essential* to the pulpit, in the Christian instruction of a people.".

DANGER OF PURLOINING.—A clergyman of the Church of Scotland has been detected in preaching, as his own, the sermon of another clergyman, a Methodist, of some celebrity. But upon examination it was found that the latter reverend gentleman had stolen the same sermon from a volume by Rev. Dr. Greenwood of Boston, entitled *Sermons of Consolation*. One cannot be too careful to avoid stealing second-hand matter.

EPISCOPAL.

THE CALENDAR.—1860 being "bissextile," or leap-year, there will be twenty-nine days in February instead of twenty-eight, as usual. Lent will commence on the 22d of February, and Easter Day will fall on Sunday, the 8th of April—a fortnight earlier than last year. Whit-Sunday will occur on the 27th of May, and Trinity on the 3d of June. There will be twenty-five Sundays after Trinity; Advent Sunday will recur on the 2d of December, and Christmas Day will fall on a Tuesday, two days later (owing to leap-year) than this year; that is, according to the solar cycle, when the reckoning is by the days of the week exclusively.

HON. EDWARD STANLY.—The statement in the newspapers that the Hon. Edward Stanly of California designs entering the ministry of the Protestant Episcopal Church, is, we learn from a friend of his, entirely without foundation. Mr. Stanly, though a zealous Churchman, has never for a moment contemplated anything of the kind. He has recently returned to California to devote himself to professional and agricultural pursuits on his splendid ranche, some thirty miles from San Francisco.—*Cor. Southern Churchman.*

AMERICAN CHURCH AT ROME.—An American Episcopal church has been organized in Rome by the Protestant Episcopal residents. The pastor is Rev. Mr. Langdon. It is called Grace Church. The vestry are as follows: Hon. John P. Stockton of New Jersey, Horatio Glentworth of New York, Ezekiel Lincoln of Pennsylvania, Henry A. Lyons of Louisiana, Joseph Mozier of Rome, L. Terry of Rome, T. W. Sergeant, M.D., of Rome, L. S. Burridge, M.D., of Rome.

A CHURCH HOME AND INTELLIGENCE OFFICE has been established in Laight street, by Mr. Alfred Whitfield, clerk of St. Paul's Mission, for the purpose of providing a place where unprotected females of good character may find an asylum during the time they are unemployed. Donations are solicited to aid in the support of the home.

AT the Union Meeting in Bangor last week, Rev. Dr. Tefft led in prayer, according to *The Jeffersonian*, reading from a *printed* slip. We find the prayer duly printed in *The Bangor Union*, (the same sheet that alleged that all the neutral and religious papers in the state except *one* were abolitionized) from which we take the following paragraph. The italics are in *The Union:*

"As thou hast promised in thy Word, speak from above the cloud and say unto the North, *give up*, and to the South, *keep not back*."—*Maine Evan.*

BAPTIST.

DR. COMSTOCK.—Rev. Dr. O. C. Comstock died at the residence of his son, in Marshall, Mich., a short time ago. He commenced life in Tompkins county as a physician, was in the Legislature in 1810 and 1812, and was then elected to Congress in 1813, and continued to represent his District, the Twentieth, until 1819. During the latter years of his life he abandoned politics and the medical profession for the pulpit. Acting at intervals during three terms as chaplain to Congress, he has filled the pastorate of churches in Trumansburg, Rochester, Springfield, Ill., and Detroit and Marshall, Mich.

INTERESTING MOVEMENT.—Rev. H. J. Eddy communicates recently to *The Chicago Christian Times* intelligence of a movement now in progress among the Campbellites, or, as they prefer to be called, "Christians," for the purifying of their faith, and its elevation to the evangelical standard. Rev. Mr. Russell, president of a college in Jacksonville, Illinois, and one of their ablest men, is a leader in this reform; and his views are entertained by Rev. Mr. Murphy and Prof. Loos, likewise connected with Western colleges, with whom also are associated many of the best and most prominent ministers of the Campbellite body.

DR. MASON'S KAREN MISSION.—In a recent letter to the Missionary Union, Dr. Mason states his reasons for informing the Executive Committee that he did not wish an associate in Burmah. He says two men can never do well the work of one, but serve only to interfere with each other. His plans for Toungoo are "to raise up a mission which the natives shall feel to be their own, and which they shall be able to conduct themselves." He is relying entirely on aid from the Government and friends in India for the means of building permanent school-houses for the Karens, and does not intend to call on the Union for a single rupee for the purpose. The Karens are to support their own pupils in these schools, and they have already subscribed thirteen hundred rupees for this object.

A BAPTIST SLAVEHOLDER.—A writer in *The Texas Baptist* states that Morgan L. Smith of Brazoria county has built a church for his blacks, costing nearly $3,000, with this sign over the front door: "The African Baptist Church." He collects his servants in this house each Sabbath morning, reads and expounds the Scriptures, joins with them in prayer, and calls on the pious of them to join with him. His wife also teaches the children the catechism prepared for their benefit.

THE JAPAN MISSION.—Rev. Mr. Goble, the Baptist missionary who left your city on the 5th of November by the Baltic, still remains in San Francisco, with his wife and child, awaiting an opportunity to go direct to Japan. He turns the time of his tarry here to good account, by lecturing on the customs of the country which he has selected as his future field of labor, and is creating a good deal of interest in his enterprise. How long he will be compelled to wait for the return of some of our shipping for fresh cargoes of Japanese goods, depends on the rapidity with which the late invoices are disposed of.—*Cal. Cor.*

MISCELLANEOUS.

REVIVALS.—In many of the churches of this city there seems to be much interest upon the subject of religion. An unusual awakening influence is upon the minds of this community. Rev. Mr. Guinness still continues his labors at Dr. Wiley's church. Crowds attend his ministry, and crowds are unable to obtain even standing room. Rev. Mr. Caughey has been preaching at the Salem M. E. church, (Rev. Joseph Mason's,) with great success. Meetings are held in a great many of the churches of our city nightly.—*Phil. News, 26th.*

THE AMERICAN BOARD.—The receipts of the American Board for December were $28,025.

The patrons of the Board have been informed that the expenses of its missionary work, for the current financial year, to close with July, must be about $370,000; while the estimates sent home by the missions, *which it was very difficult to reduce*, would have carried them to at least $383,000. They know, also, that the year was commenced with a debt of more than $66,000, (the result of a natural growth of the missions,) so that, in all, the receipts for the twelve months must be $436,000, if this jubilee year is to close with a treasury relieved, and a cheering prospect for the future. . . . . The whole amount of receipts for the first five months of the year, up to December 31st, including offerings for the debt, was but $87,464; nearly $6,000 less than for the same period last year, and leaving a total of $348,536, as needed for the remaining portion of the year!—*Missionary Herald for Feb.*

RHODE ISLAND.—The Providence Tract Society, auxiliary to the American Tract Society at Boston, held its first public meeting in the First Baptist church in that city last Friday evening. After praying and singing, Dr. Wayland, the President, made some interesting remarks on the reasons which led to the separation, and was followed by Rev. Mr. Alvord, the Secretary, who gave some statistics of the recent operations of the Society. Speeches were made by Drs. Kirk and Murdock, and Henry Hill, Esq.

FATHER CHINIQUY AND HIS COLONY.—Charles A. Spring, Esq., of Chicago, brother of Rev. Dr. Spring of New York, visited the St. Anne colony in August last, and made very strong statements in regard to their destitution. He has recently paid them a second visit. He says, "After the most diligent and careful observation, I am constrained to confirm, to the fullest extent, all that I then said about them." Those who know Mr. S. will not want any further testimony.—*Boston Recorder.*

ECCLESIASTICISM RUN MAD.—A resolution has been submitted to the Swedish Diet by a clergyman named Jansen, enacting that the entire Swedish clergy shall henceforth have complete control over all printed papers or pamphlets circulated by hawkers, and that, moreover, severe punishment shall be inflicted on all laymen who shall discuss religious subjects without first having been examined and authorized by a Protestant clergyman. This proposition was unanimously adopted, and some members proposed even more stringent measures.

DISTURBED CONDITION OF EASTERN TURKEY.—A letter from Mr. Marsh of the Mosul mission to the Mission Rooms in this city, says that the state of Eastern Turkey is more discouraging than he has ever known it before. The Arabs have fallen like locusts upon the villages of Mosul, the Turkish Pasha being nearly powerless. The camel route to Aleppo is cut off. The villages are burnt and plundered by those wild tribes who have been in rebellion for several years. Omar Pasha has crushed a part of the Hamawend (Rebel Koords) on the frontiers of Persia, and pays five hundred piasters for a dead Hamawend, and one thousand for a live one. He has literally shot men, like horses, and paraded them in the streets of Solimaniezh, and afterwards shot them. A large branch of the Anaza Arabs are threatening the villages of Hillah and Bagdad; and at last Omar Pasha has suddenly left the Persian frontier, and levying the Tye and Shammar Arabs, is said to have crossed the Tigris, between Mosul and Bagdad. In the city, armed bands walk the streets at night and defy the police. The price of wheat is four times as high as last year; but when this letter was written there were some hopes of an amendment of affairs.—*Traveller.*

PROGRESS IN TURKEY.—Dr. Hamlin has just returned from Brousa, where, with Mr. Williams, (formerly Selim Effendi,) they preached the Gospel freely to Turks and Christians; and, amongst others, to the highest ecclesiastics in the mosques, and were treated with profound respect. There is, he says, undeniable progress—wonderful progress—in the Mussulman mind. The general book circulation of the missions has much increased during the present year. Major Mahmood (a Turk who, as our readers will remember, was in England till recently) appears so well to us all, and his literary attainments are such, that we have secured his services to the mission. Depend upon it, he is greatly needed, and we trust he will be a great blessing. He has lost his child, and he and his wife (an Englishwoman) are deeply affected.

All this goes to show how immensely important it is that our missions in Turkey should be prosecuted with the utmost vigor, and that native agencies should be liberally provided for;—how important, too, that earnest prayer should be made continually for the outpouring of the Spirit in that central land. The truth is so extensively known, the spirit of inquiry is so much awake, so many profess to be convinced as to the argument, and so numerous, apparently, are the real conversions. Oh, that the blessing from on high might come down as abundantly as when Paul went through these same regions, and multitudes turned to the Lord!—*Evang. Christendom.*

MINISTERIAL AND CHURCH REGISTER.

Changes.

BECKLESS—Rev. E. H. Beckless, for some years rector of St. Peters, at St. Christopher's, in the diocese of Antigua, West Indies, has been appointed by the Church of England Bishop of Sierra Leone, Africa.

BONNER—Rev. T. J. Bonner of Camden, Ala., has changed his post-office to Fairfield, Texas.

BRONSON—Rev. Asa Bronson has resigned his second pastorate of the First Baptist church in Stonington, Borough, Ct., to take effect on the 1st April next.

BROWN—Rev. J. F. Brown, late of Scotch Plains, N. J., has become pastor of the Baptist church, Wilmington, Delaware.

CASWALL—The Bishop of Salisbury has conferred on the Rev. Dr. Caswall, Vicar of Figheldean, (who has so many friends in this country,) the Prebenda! Stall of Bedminster and Redcliffe in the Cathedral church of Salisbury, vacant by the appointment of Rev. Dr. Tufnell to the Episcopate of Brisbane.

CHILDS—Rev. A. C. Childs, late of Amesbury, has received and accepted a unanimous call to the Congregational church in Rehoboth.

COX—Rev. Charles Cox of Davisville, Bucks co., Pa., has accepted a call to the pastorate of the church in Backwoodstown, N. J.

CUYLER—Rev. T. L. Cuyler has declined the invitation of the Park Presbyterian church of Newark, N. J.

DAVIS—The post-office of Rev. S. P. Davis, late of Loundesville, S. C., is now Snapping Shoals, Newton co., Ga.

DICKERMAN—Rev. Mr. Dickerman has taken up his residence for the present in Chelsea.

DUNN—Rev. Andrew Dunn has resigned his pastoral charge in Chatham, Mass., his labors there to terminate with the end of March ensuing.

FAIRCHILD—Rev. E. B. Fairchild was on Thursday of last week installed as pastor of the Unitarian church in Sterling, Mass.

FILLMAN—Rev. Henry Fillman has been ordained at the call of the First German Baptist church of New York.

FRISBIE—The Congregational church in Ansonia, Ct., have given a unanimous call to Rev. A. L. Frisbie of the Seminary at Andover, and he having accepted of the same, will be installed early in February.

GUNDY—Rev. J. Gundy has accepted the call of the Baptist church at Pittsford, Monroe co., N. Y., to become their pastor.

HALE—Rev. E. E. Hale, having returned from his European tour, resumed his duties at the South Congregational church, Boston, on Sunday last, preaching interesting discourses on the occasion.

HAYNES—Rev. H. Haynes has accepted a call from the First Baptist church of Matteawan, Dutchess co., N. Y., to become their pastor.

HUBBARD—H. Hubbard, A.M., formerly principal of Craftsbury Academy, and more recently of Danville (C. E.) Academy, has been appointed Inspector of Schools for the District of St. Francis, C. E.

HUNTINGTON—Rev. F. D. Huntington has received a call from the Shawmut-avenue church, (late Mr. Smith's,) at a salary of $4,000 per annum.

JORDAN—Rev. E. S. Jordan has received a call from the church and parish in Cumberland, formerly in charge of Rev. Mr. Blake.

LATTIMORE—The trustees of Genesee College, Lima, N. Y., elected Prof. Lattimore of the Indiana Asbury University to the chair of Chemistry and Natural History, made vacant by the resignation of Prof. Hopkins.

MANNING—Rev. M. C. Manning has closed his labors with the church in Adams Village, N. Y., and accepted the unanimous call to the pastorate of the First Baptist church in Elmira, N. Y.

MAPLES—Rev. Carlton P. Maples, late rector of St. James's church, Smithtown, L. I., has sailed for Oregon, via the Isthmus, having accepted a call to the rectorship of the church in Portland.

MILLER—Rev. J. G. Miller may be addressed at Sharpsburg, Ky., instead of Nashville, Tenn.

PATTERSON—Rev. M. A. Patterson of Louisville, Ala., on his way to Mount Holly, Ark., had taken from him, on a steamboat at the wharf, $500 and his watch.

PHELPS—The Massachusetts Senate last week made choice of Rev. Prof. Phelps of Andover as the preacher of election sermon next year.

PRESSLY—Rev. John S. Pressly has removed from Moffatsville to Anderson C. H., having been elected Principal of the Classical Department of the Male School in that village.

SARGENT—Rev. R. M. Sargent of Gilmanton, N. H., has asked a dismission from the pastorate of the Central Congregational church in that town.

SCUDDER—Rev. Dr. Scudder, who will return as missionary to India in about five months, closed his brilliant course of lectures at the Cooper Institute last Monday night. The room was never so packed before, and the audience were well pleased with the lecture.

SPALDING—The Bishop of Illinois admitted Rev. Henry W. Spaulding of Milwaukee to the priesthood in St. James's church, Milwaukee, on Sunday the 8th of January.

SPURGEON—Rev. Mr. Spurgeon denies the statement of his recantation of the Calvinistic doctrine, and says, "I am the same in doctrine as I have ever been, and I hope to remain faithful to the same grand truths until death."

STEWART—Rev. W. H. N. Stewart of Pittsfield, Mass., has accepted a call to St. Andrew's church, Mantua, lately under the pastoral care of Rev. G. W. Natt.—*Banner of the Cross.*

TORRY—Rev. David Torry of Delhi has been called to the pastorate of the First Presbyterian church of Ithaca, N. Y.

TURNER—The post-office of Rev. T. Turner is Carmi, White co., Ill.

WARRINER—Rev. Francis Warriner, late of Waterford, Vt., has taken up his residence at Springfield, Mass.

WHEAT—Rev. A. C. Wheat, formerly pastor of the Second Baptist church in Philadelphia, has accepted a call from the Baptist church in Doylestown, Bucks co., Pa.

WORCESTER—A council to consider the resignation of Rev. Dr. Worcester was to meet at Salem Jan. 31st.

Literary Record.

BOOKS RECEIVED.

HELPS—"Friends in Council; a Series of Readings and Discourse thereon." A new series. 2 vols. 12mo, pp. 242 and 286. Reprinted from the English edition. Published by James Munroe & Co., Boston.

MIND—"Introductory Lessons on Mind." By the author of "Lessons on Reasoning," "Lessons on Morals," etc. 12mo, pp. 240. Same publishers.

GREEK—"Plato's Apology and Crito, with Notes." By Prof. W. S. Tyler of Amherst College. 12mo, pp. 180. Published by D. Appleton & Co., Broadway, New York, and Little Britain, London.

GUIDE—"Appleton's Railway and Steam Navigation Guide, February, 1860." pp. 253. Same publishers.

COOPER'S NOVELS—"The Water Witch; or, the Skimmer of the Seas." By J. Fenimore Cooper, Esq. 12mo, pp. 462. Illustrated from drawings by Darley. Published by W. A. Townsend & Co.

BURMAN MISSION—"The Gospel in Burmah; the Story of its Introduction and its Marvelous Progress among the Burmese and Karens." By Mrs. Macleod Wylie. 12mo, pp. 332. Published by Sheldon & Co., New York; and Gould & Lincoln, Boston.

OLD COVENANT—"History of the Old Covenant. From the German of J. H. Kurtz, D.D., Prof. of Theology at Dorpat." Translated by James Martin, B.A., Nottingham. Vol. III. 8vo, pp. 532. Published by Lindsay & Blakiston, Philadelphia.

RELIGION AND HEALTH—"Man, Moral and Physical; or, The Influence of Health and Disease on Religious Experience." By Rev. Joseph H. Jones, D.D., of Sixth Presb. church, Philadelphia. 12mo, pp. 300. Published by William S. & Alfred Martien, Philadelphia.

STORY—"Annie Leslie; or, The Little Orphan." 18mo, pp. 107. Presbyterian Board of Publication, Philadelphia.

JUDAISM—"Benoni; or, The Triumph of Christianity over Judaism." By Rev. Dr. Barth, author of "Poor Henry," etc. 18mo, pp. 127. Published by the Presbyterian Board.

SOUTHERN—"Black Diamonds—gathered in the Darkey Homes of the South." By Edward A. Pollard of Virginia. 12mo, pp. 156. Published by Pudney & Russel, 79 John street.

THE PERIODICALS.

MERCERSBURG REVIEW—Quarterly. Edited for the Alumni Association of Franklin and Marshall College, by Rev. E. V. Gerhart, D.D., and P. Schaff, D.D. Published by George B. Russell, Pittsburg, at $3 per annum. Contents of January number:

1. History of the Modern Greek Language and Poetry, by Professor Kœpen, Lancaster, Pa.
2. Churchliness, by Rev. T. G. Apple, Greencastle, Pa.
3. The Church and Charitable Institutions, by Dr. Bomberger.
4. The Festival of Adonis, by Prof. W. M. Nevin.
5. The American Student in Germany, by Prof. M. Porter, D.D., Yale College.
6. Synodical Church Authority, by Rev. H. Harbaugh.
7. Cantate Domino, by Dr. Gerhart.
8. Notices of Books.

BIBLICAL REPERTORY—*The Princeton Quarterly Review*, for January, has the following table of contents:

1. Inductive and Deductive Politics.
2. The Physio-Philosophy of Oken.
3. Classification and Mutual Relation of the Mental Faculties.
4. The Text of Jeremiah.
5. Primeval Period of Sacred History.
6. Dor

THE INDEPENDENT.

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The Independent.

NEW YORK, FEBRUARY 2, 1860.

TO OUR SUBSCRIBERS.

Since the Holidays we have received, exclusive of renewals, over **3,000 new subscribers**, and this increase to our list has been effected mainly through the active interest of our readers, for which they will accept our hearty thanks. It is believed by many friends of *The Independent* that a slight effort on the part of our subscribers, to solicit subscriptions among their own friends, would *more than quadruple our circulation during the present year.* We ask the continued aid of all our readers to accomplish this result. During the coming sixty days thousands will be remitting money, as usual, to renew their subscriptions. To all such we say, that for every two *new* subscribers (living out of New York or Brooklyn) whose names are sent us with $5, we will credit the party sending the same with one year's subscription, if they are not in arrears.

SOCIETY AND THE CHURCH.

The general office of the Christian Church in behalf of society, is to penetrate and possess all departments of it, with the principles and spirit of her Founder. It is to bring down the sanction of that divine presence of Religion, which Christians hold to be the only redemptive power for society, and apply it to every social relation.

More especially, and subordinately to the general sanctification, the Church is to renew society by the three doctrines of Brotherly Love, Loyalty to Truth, and Personal Purity.

The Church really fulfills its vocation, only when it becomes a living body of *Brethren*,—or, as disciples are elsewhere called in the New Testament, fellow-helpers. This is the inaugural vow that is laid upon it. Till it is felt, the members of a so-called Christian church can no more be one Fold, than substances in a chemist's crucible will unite, where the affinity, the combining principle, is wanting.

Loyalty to Truth stands in opposition to all the Falsehoods of Business and all the insincerity of artificial manners. A chief function of the Church, or of Christianity, in this age certainly, is to chasten the rankness and luxuriance of our worldly prosperity. Extraordinary success demands redoubled virtue. It is when affluence pours in upon the merchant that he most needs the guards of faith. Unless our unprecedented enterprise, and our rapid accumulation, are reverently dedicated to the furtherance of a spiritual kingdom, then our modern society sinks, decays, perishes. It is a law of nature. Every added million of money in our bank-vaults, every freight of merchandise entering our ports, will eat, like a dry-rot, into the timbers of our adorned Corinthian structure. Unless our spiritual life keeps pace with our industrial zeal, all our social ameliorations are paralyzed. God's Providence will call up rough, barbarian tribes, less polished, but made of sterner stuff and disciplined into a more rugged manhood, to take our self-betrayed places. Could the spirit of luxurious Tyre, with her merchant-princes, rise and come forth from under her cenotaph of ruins,—could the genius of suicidal Carthage speak through her winding-sheet of sand,—could the Roman Triumvirs—the witnesses of that mournful decline, in which Roman liberty wasted, while Roman opulence and splendor flourished as magnificently as ever, start up again,—they would utter to us eloquent warnings out of their mournful experience; they would tell us that the gathering together from all climates of unhallowed riches is but building a mighty sepulcher for a nation.

If enterprise makes a people satisfied with their present accomodations; if it quenches the immortal longings, shuts up the sympathies, and converts a man from a child of God into a poor griping sentinel, keeping dismal vigils over his money, or into a slave tugging blindfold and bent downward at the wheel of fortune, if it makes him anxiously wretched the first half of life in getting property, only for the privilege of being avariciously wretched the last half in saving it,—then, manifestly, it is only a seducer of the people's virtue, and a canker eating out their strength.

If all this impetuous enterprise so perverts our principles, that when great national objects are at stake, we put expediency into one side of the scales, and the lust of extended empire, or some private speculation, into the other, watching the issue through the eye to the main chance, then our enterprise has wrought a deadly charm upon us. For often, like the ancient king, we shall throw in a sword to turn the balance, and oftener yet we shall drop lower in political debauchery, and tower after tower of our confederacy fall into an unsightly ruin.

If it so hoodwink our moral discernment, that we misname the enormities of guilt with the forged titles of God's verities, to carry our points, or our elections,—if we put darkness for light, call cunning, shrewdness; and fraud, foresight; and lying, policy; wars of conquest, extensions of freedom; raids and comforts to the slaveholder, compromises of the constitution; and peculations from the public treasury, secret outlays for the public good,—then by corrupting the nation's honor, Business-enterprise has struck the deadliest blow of a traitor at its heart.

If, in the common routine of business, it brings any of us into familiarity with misrepresentation, or into friendship with false accounts,—if it makes the maxims of an inferior morality run glibly from your tongue, or prompts employers to tempt young men by educating them in their shops to chicanery and concealment, then it is worse than a leprosy in your streets. All the chests it opens for treasuring your fortunes, are but the coffins of dead consciences.

Or if, finally, in the arrangements of social intercourse, it widens the breach between man and man, lifts one class with arrogance, and crushes another into despair, lays burdens on the weak that the strong will not touch with one of their fingers, taxes labor and exempts capital, wrenches a higher rent from the tenants of filthy alleys than competence pays for its mansion, or extorts from the servant what it wastes in unhealthy extravagance,—then it undoes the work which the Father's Providence would do, bids his children hate rather than love one another,—and substitutes in human families the temper of warring banditti for the affections of a brotherhood.

Then as concerns our truthfulness in manners. What is the danger here? It is precisely this,—that we, men and women, on whom, however humble, the grandeurs of social amelioration do certainly depend, shall continue, in our little sphere, to practice our petty social injustices, to foment our wretched jealousies, to perpetuate our contemptible prejudices, to oppress the weak, and court the powerful, and hold each other down,—so proving false to the sublime leadings of Providence, setting at naught the splendid intimations of God's will, and trifling with the aspirations of Humanity, as they are revealed in the circumstances of the time.

No edict comes forth to us, it is true, from the guarded palace of a king; but there is perpetually issuing the low persuasion of the reigning mode, the insidious command of station, the sly whisper of fashion, bending us down from the erectness of a moral manhood, making us supple tools of conventional prudence, teaching us to deceive for place, to flatter for favor, to creep for ambition, and to cheat for a fortune. There is the delusive charm of gay example for the young,—there is the crushing weight of the majority for the mature, and there is the fascinating bait of popularity for the aspiring,—all of them agencies as ripe for evil as they ever were elsewhere in history, and each of them inducing a servility of disposition, and a saleableness in the market, where not only independence but virtue dies.

The danger is, that by just these little treacheries to our high calling, these mites of social unfaithfulness, pride, falsity, and cruelty, by frigid manners, exclusive notions, cowardly acquiescence in party measures,—want of simplicity let what will tempt, of courage let what will threaten, of charity let what will breathe suspicion,—by all these sins which make up in their aggregate the whole of our social wrong, we shall keep men apart instead of uniting them, disown our redeeming Lord, and *obstruct* the coming of his kingdom. The danger is that we shall bring our vain sanctuary oblations, of form and profession, of creed and ceremony,—the incense that is abomination,—while a true humanity is not in us, because the Love of God is not in us.

The *Purity* that the Church enjoins on society, is all that subjection of bodily appetites, that is the result of Self-control, inspired by a reverence for the Temple of God, indwelling. It stretches out its benignant command wherever plenty tempts the glutton to excess, where ease lures the child of fortune to sloth, where the drunkard riotously drinks damnation, where license strikes its dart through the liver, where gout and fever lurk in richly-flavored dishes, and cling like the Nessus' poison to the purple and fine linen, and lay fast hold of the debauchee, to drag him first bloated and then withered to the grave. There are no baptismal waters of regeneration for sensuality save in the Gospel of Christ, and no conquest for the Kingdom of Heaven over its foul dominion but through faith in his name.

It is not to be denied that the tendencies of our American Society are toward the reproduction of just that hideous chasm between Capital and Labor, that has split the communities of the Old World. The chief encouragement here is that the experiment is tried, on the one side, against a more diffused education, and, on the other, against the equalizing influences of a Political system inevitably Republican. The issue will depend largely on the faithfulness of the people to these two great American ideas—the School, and the Suffrage; but more than all on the form of their Religion. Whatever the result, the trial is upon us. That terrible ordeal of unequal privilege, that has torn up the surface of Europe with the hot plowshare of so many revolutions, must in some less degree be imposed on us. If there is fire in the hay-ricks of the Suffolk landlords,—if there is a hissing caldron under every chateau in France; if the gusts of rebellion only lull into less convulsive groans about the keeps of the Italian nobility; if the Irish gentry feel their full tables shake every day with peasants' curses; so may we hereafter tremble, if not before the victims we have wronged, yet before that sterner judgment measured out by our opportunity, before the higher standard of equity God has put over us in our history, and before the reckoning of his awful Justice.

What He asks is, not the extinction of differences, but their mutual harmony. Just as in theology, the Unity of the Church is not to come by uniformity, but by reconciliation; so in property, it is not the leveling of diverse ties, but the attuning of them, that is to bring in the Kingdom of Christ.

Christians cannot afford to be indifferent; nay, they cannot afford to be anywhere but foremost, in every humane endeavor. For, however strong they may be in the Divine strength, they cannot trust that strength after they forsake the Divine purpose. There are men about us who, from some misinterpretation of themselves or of the idea of the Church, renounce not only defective church-organizations, but that living spiritual communion of all true believers which is Christ's body,—the Church. For a real or fancied sluggishness in reformatory movements, a real or imagined timidity, a real or alleged indifference, on her part, they cast off their allegiance. Their own humanity, they know, is true; it is God within them, and they listen reverently to it. They look into store-ships, gin-shops, brothels, ill-managed prisons and battle-fields—at sugar-plantations; at starving men and women who beg for nothing but a chance to do some honest work; at respectable employers genteelly treating the employed only like so many brute bodies to be fed and paid their wages, not like living souls to be esteemed and loved; at the unpaid or half-paid needle-woman dying of heart-sickness and hope-deferred, at the narrow wall that has a surfeit on one side and freezing penury on the other; and they feel these to be palpable abominations. If there is any such law as duty, or any meaning to obligation, they feel that these are things to be resisted, spoken against, struggled against, and if it be possible, as all prophecy says it *is*, to be put away. They are sure of this. Was there ever a Gospel preached, ever a Messiah's birth proclaimed by angels, ever a Christ cradled in Bethlehem or crucified on Calvary,—then that Revelation was given to quench such miseries as these. And if the Church *as she is* seems to feel otherwise, or fails to speak and speak earnestly, and do as well as say,—they turn from her in bitter disappointment. They go to seek elsewhere, and seek in vain. What remains for the Church, then, but to relight her fading love, to replenish her oil and wine of mercy, to gather back her truant children to her bosom, to array and lead the brave hopes of philanthropy, and be true to her heavenly anointing as the Kingdom of Kingdoms?

THE CASE OF MR. WORTH.

We have already given some particulars of the arrest and imprisonment of Rev. D. Worth in North Carolina. A letter in another column from a lady in that state contains some additional facts which will interest our readers.

Of what crime has Mr. Worth been guilty? Suppose that he has circulated Helper's Book. The offenses of that book are mainly against the niceties of taste and rhetoric. It contains no insurrectionary appeals to slaves, though it sets forth in words of warning the danger of servile insurrection which continually overhangs the South. It appeals to non-slaveholding whites to repudiate slaveholders as candidates for office, and enforces this appeal by statistics showing the ruinous effects of slavery upon the white population of the South. Suppose that in the days when deacons were rum-sellers in New England, a minister of the Gospel had circulated a book of statistics upon the evils of the rum traffic, with an appeal to all the friends of temperance to put down that traffic by refusing to elect a rumseller to any office of trust;—would that have been a crime against the state, worthy of scourging and imprisonment? For this and nothing more in respect to slavery, a Christian minister now suffers imprisonment and bonds, and is in danger of stripes and of death. Shall not the voice of Christian remonstrance against such an outrage be heard from all parts of the land? Shall not prayer go up without ceasing to God, for the comfort and deliverance of his afflicted servant?

WHOM DOES IT CONCERN!

We comply very cheerfully with the desire of the church in Northfield, Ct., whose Committee have forwarded to us for publication a certain "preamble and resolution," addressed "to whom it may concern." The subject-matter of that preamble and resolution concerns us and all our readers. It concerns all ministers and churches known or desiring to be known as accepting the Congregational theory and method of church-order. It concerns all Christian churches, of whatever distinctive form and name, and all who partake in the ministry of the Gospel. It concerns the Lord Jesus Christ himself, who is dishonored, and crucified afresh, and put to open shame, when men notoriously convicted of disgraceful immorality, thrusting themselves into his holy ministry, are sustained and encouraged in their intrusion by any portion of those who bear his name and stand as his representatives in a wicked world.

That our readers may understand the matter we have appended to the preamble and resolution from the Northfield church the only additional document in our possession. We happened to observe, three months ago, in an Old-School Presbyterian newspaper printed at New Orleans, *The True Witness*, of Oct. 29, 1859, the published minutes of the Presbytery of New Orleans assembled at Thibodeaux Oct. 13th, and perceiving some matters that might be of interest to Congregationalists, we preserved the paper for future reference. From those printed minutes, signed by the Stated Clerk, we have selected all that relates to the case of Dr. Richards. Any intelligent reader who will examine these two documents, and compare them with the circular letter from the Litchfield South Association, (published in *The Independent*, Jan. 5th,) will be qualified to judge between what the Association has done in this case and what the Northfield church has done, and to decide for himself which of the two proceedings is "of doubtful propriety."

For our own part we have no hesitation in saying (what we might have had no occasion to say, if we had not been virtually appealed to by the communication which we this day publish) that, in our judgment, the Associated Pastors of Litchfield South have done in this case that which it was their duty to do. What was the case?

There came among them, three or four years ago, a man whose name, when it was borne by his venerable father, was greatly honored in the churches of Connecticut, and was a synonym of saintly purity. His academic titles testified the estimation in which his talents and attainments had been held by the dispensers of such honors. He had been a minister of the Gospel, but had been deposed from the ministry, and excommunicated from the church for drunkenness by a unanimous sentence of the Presbytery in which he was a member. After a few months' residence in the district of Litchfield South, he began to "assume the functions of a minister in regular standing," and to avail himself of opportunities of entering the pulpits of churches that were ignorant of his real standing and character. It was time for the Associated Pastors of that district to interfere. It was their duty first to remonstrate with the offender, and then, if their remonstrance should be ineffectual, it would be their duty to warn the churches against him in any way which might seem likely to be effectual. What remonstrances they made to the offender we are not informed; but from the minutes of the New Orleans Presbytery we learn that by some means Dr. R. was induced to bring his case before the Association by making an "application to be recognized and authorized by them as a Gospel minister." What became of that application does not appear; but it does appear that after a "committee of inquiry, appointed by said Association to investigate the truth of certain rumors affecting the Christian character of Dr. R.," had reported, he himself, by his petition, strengthened with a memorial from the Northfield church, took the whole question of his restoration to good standing into the Presbytery of New Orleans, where it most properly belongs. The minutes of the Presbytery in relation to that petition and the accompanying memorial are before the reader. After what seems to have been a careful and protracted consideration, the Presbytery unanimously refused to remove the censure of deposition from the ministry and of excommunication. What next? Did the man thus doubly, and more than doubly, convicted of disgraceful immorality cease to "assume the functions of a minister in regular standing?" Not at all. We say plainly that if the Associated Pastors of Litchfield South, through any timidity, or any false delicacy, or any amiable unwillingness to perform a painful duty, had failed to do just what they have done, they would have betrayed the trust committed to them as an Association by the universal usage of American Congregationalism; they would have given a virtual consent to the dishonor put upon their own sacred office and vocation; and upon them would have rested the responsibility of contributing to break down all the safeguards by which the Congregational churches, in all parts of our common country, protect themselves against impostors pretending to be ministers of Christ.

We are equally free to say that the Northfield church have acted in this case most improperly and unwisely, and have done that which they will ultimately regret and be ashamed of. What have they done?

It is not in our power to go behind the record; but their own preamble and resolution, taken in connection with what comes to light in the minutes of the New Orleans Presbytery, tell a sad story. They say that Dr. R., a resident "in the village of Litchfield" (some ten miles from Northfield, if we mistake not) "was received to membership" in their body "*by profession*, after careful inquiry as to his standing and character, and a thorough examination of the grounds of his Christian hope." How *carefully* they inquired as to his standing and character, and how *thoroughly* they examined the grounds of his Christian hope, before receiving him to their communion and making him their minister, does not very distinctly appear. Doubtless they think that they made the requisite investigation more carefully and more thoroughly than the committee of inquiry appointed by the Associate Pastors of that district—far more carefully and thoroughly than the Presbytery of New Orleans, either in the trial which preceded the censure, or in their recent reconsideration of the case at his petition for a removal of the censure. But other people will hardly think so without more explicit information. They say, that they "by a unanimous vote employed the said Richards to exercise the functions of the Gospel ministry among" them, "which he has done for the period of fourteen months;" and that all this is "in accordance with the true principles of Congregationalism." Doubtless they think that this is as they say. Doubtless they think that when they took off the sentence of excommunication from a man who had been regularly excommunicated, and when they made that man, by a unanimous vote, their minister—a man who not only was not a minister but had been solemnly deposed from the ministry by another Church—they committed no irregularity and violated no "true principle of Congregationalism." But other people are better informed. One of the "true principles of Congregationalism"—and one than which no other is more essential to the system both as it is portrayed in theory and as it exists in fact—is the principle of *the communion of churches.* Every church has the power, under Christ, of admitting members and of excluding them. That is a true principle of Congregationalism, no doubt. But in so serious a matter as the overruling and nullifying of a solemn excommunication pronounced by another church, the "true principle" of the communion of churches comes in play; and nothing is better settled than that the church which assumes to overrule and nullify an excommunication pronounced by another church, ought to act by the advice of a judicious council of churches. Every church has the power, under Christ, of electing and ordaining its own ministers. That is also, beyond all doubt, a true principle of Congregationalism. But the ordination of a minister in any church—the making that man a minister who before was not a minister—is a business which concerns other churches and especially the churches of the neighborhood. Therefore no truly Congregational church—no church which expects to maintain communion with its neighbor churches, and to walk orderly according to "the *true* principles of Congregationalism"—proceeds to the solemnity of inducting any man into the work of the ministry without the advice of other churches represented in a council. How much more then are the "true principles of Congregationalism" violated when a church, without the advice and co-operation of other churches represented in a council, takes upon itself the responsibility of introducing into the ministry one who not only was not a minister but had been regularly deposed from the ministry for disgraceful immorality! The Northfield church, by this proceeding, has put itself out of the pale of the communion of the neighbor churches. All the churches that have any knowledge of its ill-advised proceeding, are bound to testify against it by withdrawing from communion with it so long as it continues to walk in a course so disorderly and so subversive of all the rules and principles which make the intercommunion of churches, or the recognition of each other's administrations, safe.

We observe a passage in the proceedings of the New Orleans Presbytery which seems to imply that Dr. Richards had obtained "license" to preach from some quarter in conformity with Congregational "usage." We can make large allowance for their excusable ignorance of what is "usage" among Congregationalists, but we regret that they have been so grossly imposed upon.

MR. SPURGEON ON SLAVERY.

Rev. Mr. Spurgeon has at length responded to the inquiries of his friends touching the alleged suppression of all allusions to slavery in the edition of his sermons prepared for the American market. The letter, while pervaded with that self-conscious tone which unhappily mars so many of Mr. Spurgeon's public utterances, is nevertheless frank and manly upon the subject in hand. Still this letter does not fully meet the case, as we shall show, in few words, after submitting the letter itself to the inspection of our readers:

"*To the Editors of Christian Watchman and Reflector:*

"I have always considered it to be my duty to deal with those sins which I perceived to be most rampant among my hearers. We miss the mark when we preach of absent individuals. It is very easy to talk about the brutality of the uneducated when addressing my lord and my lady, but I prefer to tell these gentry their own sins, and not to flatter them by comparing them with others. This rule has brought me at divers times into no little trouble, which I have very cheerfully endured and have rejoiced therein. But now a new outcry is raised in your land, and I am charged, not with being too severe with Brother Jonathan, but with letting him off too easily. Having no slaveholders in England, I should have been beating the air if I had preached against slavery to my people, for this is the very last crime they are likely to commit. It is far more probable that any slaveholder who should show himself in our neighborhood would get a mark which *he* would carry to his grave, if it did not carry *him* there.

"I do from my inmost soul detest slavery anywhere and everywhere, and although I commune at the Lord's table with men of all creeds, yet with a slaveholder I have no fellowship of any sort or kind. Whenever one has called upon me, I have considered it my duty to express my detestation of his wickedness, and would as soon think of receiving a murderer into my church, or into any sort of friendship, as a man-stealer. Nevertheless, as I have preached in London and not in New York, I have very seldom made any allusion to American slavery in my sermons. This accounts for the rumor that I have left out the *anti-slavery* from my American edition of sermons. This is not true in any measure, for, as far as my memory serves me, I cannot remember that the subject was handled at all in any of my printed sermons beyond a passing allusion, and I have never altered a single sentence in a sermon which has been sent out to my American publishers beyond the mere correction which involved words and not sense. However, if any think me capable of such double-dealing, I doubt not that they judge of me by themselves, and from such persons esteem is not desirable. I do not, therefore, regret the loss of it. I have this much to say to all who respect me in America: I did not want to be blaming you constantly, while there are sins enough in my own country, but I shall not spare your nation in future. I shall remember that my voice echoes beyond the Atlantic, and the crying sin of a man-stealing people shall not go unrebuked. I did not know that I had been so fully adopted a citizen of your republic, but finding that you allow me to be one of yourselves, I will speak out quite severely enough, and perhaps more sharply than will meet with approbation.

"I have not been altogether silent upon the subject, for I have spoken with burning words when the matter has been on hand, but as this has usually been upon the platform, and not from the pulpit, these utterances have not reached the press. I must see that there are some such things in the sermons, if not in England at least in America. Messrs. Sheldon & Co. are ready to publish anything I may have to say on the matter, and I shall also avail myself of *The Watchman and Reflector.*

"Finally, let me add, John Brown is immortal in the memories of the good in England, and in my heart he lives.

"I am yours most truly,

"C. H. Spurgeon.

"Clapham, London, Jan., 1860."

Mr. Spurgeon has acted wisely and faithfully in dealing with sins which are most rampant among his hearers. We should not look to his sermons for frequent and pointed references to American slavery; though it might be worth his while to consider how far the cotton manufacturers of England are responsible for the financial support of the system. We should be glad to get his views upon the ethics of trading in the products of coerced and unrequited labor, as distinguished from the ethics of trading directly in that labor. American Slavery, through its great representative crop, has a direct relation to the commerce and manufactures of Great Britain, which no English philanthropist can afford to overlook. If the forges of Birmingham manufacture shackles for American slaves, and the mills of Manchester buy from slaveholders the cotton produced directly by slave-labor, and manufacture this into cheap "Domestics" which British merchants sell to American slaveholders wherewith to clothe their human cattle, there is an ethical bearing of American slavery upon the English people which it behooves Mr. Spurgeon to take in hand. Moreover, since *The London Times* has become the open apologist of slavery and the slave-trade, Mr. Spurgeon would find that he is not "beating the air" in preaching against slavery to an English audience.

But the complaint recently made by many of Mr. Spurgeon's friends in this country was neither that he had been wholly silent on the subject of American Slavery, nor that entire sermons or addresses of his upon this subject—if such there be—have not been republished in this country; but that what he has occasionally and incidentally said upon slavery in sermons which have been printed in England, is omitted in the American edition of his sermons. Nobody has charged Mr. Spurgeon even with complicity in this transaction. Probably he was not aware of the fact of such omissions until his attention was called to it by American newspapers—for we do not believe that he has ever critically re-read the volumes of his own sermons published in America. But Mr. Beecher and other persons whose esteem Mr. Spurgeon cannot afford to despise, do publicly aver that the anti-slavery sentiments found in certain sermons of Mr. Spurgeon as printed in England, are expunged from those same sermons as printed in America. *None of Mr. Spurgeon's publishers in this country have denied this statement, nor does Mr. Spurgeon's letter now deny it.* He denies that he "has ever altered a single sentence in a sermon which has been sent out to his American publishers beyond the mere correction which involved words and not sense." This exonerates him from all suspicion of "double-dealing"—of which, however, nobody has accused him. But the question remains unanswered;—how did it happen that those "passing allusions" to slavery which Mr. Spurgeon admits were in some of his printed sermons, are not to be found in the American editions of these same sermons? Who took the responsibility of revising Mr. Spurgeon's sermons after he himself had revised them verbally for the American edition? Mr. Spurgeon has disclaimed any knowledge of the fact. We would respectfully ask his rival publishers what they know about it? We have no disposition to meddle with their business, but having heretofore vindicated the claim of the book-edition of his sermons as genuine, in distinction from mere newspaper editions, we should be sorry to discover that that edition was in any way defective. It may be that Mr. Beecher's allegation lies against the newspaper editions; but the public now ask, Have Mr. Spurgeon's sermons been modified by another hand, after he himself had carefully revised them for his American publishers? Mr. Beecher openly charges that they have; and as Mr. Spurgeon does not meet that charge, we must look to both his American publishers to enlighten the public upon this single point. Has any word, sentence, clause, or phrase containing an allusion to slavery, been omitted from your editions of Mr. Spurgeon's sermons?—and if so, at whose suggestion or by whose authority, was this omission made?

We are glad to see that Messrs. Sheldon & Co. are "ready to publish anything" that Mr. Spurgeon may hereafter say on the subject of slavery. This is no more than we should expect of a house of such business enterprise and sagacity. They cannot fail to see that to refuse to publish Mr Spurgeon's views on slavery, or to lie under the imputation of suppressing his sentiments upon that subject, would fatally damage their edition of his works. They know, also, that a fair and honest expression of Christian feeling against slavery, cannot permanently hinder the circulation of a good book even at the South. We are sure that they will find it for their interest, as it will be to their honor, to publish Mr. Spurgeon's utterances on slavery unaltered.

But a suggestion occurs to us just here, which we shall forward at once to our esteemed brother at Clapham, London. The providence of God has opened to Mr. Spurgeon's voice a large body of slaveholders in the South itself. *The New York Observer* has been certified at the South as the only newspaper true to Southern interests and worthy of Southern patronage. Where even *The Journal of Commerce* and *The Herald* cannot go without a jealous scrutiny, *The Observer* may enter not only unchallenged but welcomed as a friend. Now *The Observer* has again and again held up Mr. Spurgeon to the admiration of its readers, as a model preacher, Orthodox, Scriptural, bold, faithful, sincere, worthy of the highest confidence. Moreover *The Observer* has promised its readers during this year a few sermons from Mr. Spurgeon, of which it shall have the copyright. How wonderfully the door has been opened! Let Mr. Spurgeon preach a sermon in which he shall deal with slavery and slaveholders upon the principles of Christian kindness and fidelity, and let him send this to *The Observer* as his special contribution to its columns. If for any cause *The Observer* should decline to publish such a sermon, we will agree to print and circulate 50,000 copies of it, and to pay Mr. Spurgeon a copyright of ten per cent. upon the whole edition.

THE ITALIAN BLOCKADE.

Italy has imposed a blockade upon the European powers. The Congress that was to meet to settle Italian affairs is forbidden to meet by those very affairs. The Dukes still remain out of their old dominions; France will not, Austria dares not put them back, and they cannot go back themselves. The Romagna is in the hands of the people; the Pope cannot reconquer it for himself; France will not, Austria dares not reconquer it for him. France is "sorry" for the Dukes and the Pope; Austria is vexed with France and herself; England is complacent, Russia reserved, Piedmont watchful, but nobody interferes in Italy. The Congress does not meet. Every power is under the Italian blockade. This singular result is due to two causes. First and chiefly it is owing to the wise and faithful conduct of the Italian people who have regained their independence. They have demonstrated to Europe that they are not reckless revolutionists, but have a capacity for self-government equal to any people who have yet tried the experiment. The Italian character has revealed itself in its true light, and has commanded the respect of Europe. It is perfectly understood that such a people, well-armed, and under such leaders as Victor Emanuel, Garibaldi, and Fanti, could not be conquered anew but by a struggle which would shake every throne of Europe. "The people" have blockaded "the powers."

But a second cause of this blockade is found in the peculiar attitude of Louis Napoleon. The pamphlet entitled "The Pope and the Congress" foreshadowed a policy of France toward Italy which must have embarrassed or neutralized any Congress of the European powers, assembling in Paris itself. The substance of that pamphlet has been given through the secular press; but we happen to have before us a copy of the original, received by a late mail. It is a brochure of 46 octavo pages, entitled *La Pape et Le Congrès*, and issued in Paris under the well-known imprint, *Firmin Didot Frères, Fils & Co.* Whether the Emperor was privy to its composition or not, it certainly had a degree of Imperial authorization or it could not have appeared in Paris. It is refreshing to read such sentences as these: "The domination of Austria in Italy is ended. This is the grand result of our campaign consecrated by the peace of Villafranca. . . . Our principles oblige us to leave Italy to herself, and to respect the sovereignty which we have secured to her, on the condition that she [Italy herself] shall harmonize her rights with the equilibrium of Europe. Our honor forbids us to concede to Austria a right of armed intervention which we do not recognize for ourselves. Therefore France will not intervene to re-establish the temporal authority of the Pope in the Romagna, and she cannot allow Austria to resort to force to subjugate its inhabitants, when she has repudiated the use of force herself."

This has an Imperial emphasis, and both the Pope and Austria seem to understand it. The pamphlet would concede to the Pope a qualified municipal sovereignty, to be supported by foreign revenues, and to be administered in the spirit of modern civilization. Thus in the hands of God, Napoleon has been made the minister of good to Italy. All that her people need, all that they ask is to be let alone, and they will wisely and safely govern themselves.

In this hopeful condition of affairs the people of Italy should receive the moral aid of sympathy from the United States. The recent manifesto of several of the Roman Catholic Bishops in this country in favor of the Pope's temporal sovereignty, renders some expression of popular sympathy with Italian freedom the more imperative. It is not worth while for us to reply to that illogical and insolent document. It was framed partly to quiet the rising sympathies of the Roman Catholic laity of this country with their emancipated brethren in Italy; but chiefly for effect abroad. Its threats against England and its warnings to Louis Napoleon are simply ludicrous here, but may have influence with the Roman Catholic population of Europe. It is well that this effect should be counteracted by a timely expression of American sympathy with Italian freedom. Above all let prayer go up without ceasing that Italy may be made free with the liberty of Christ and his truth.

DR. ADDISON ALEXANDER.

The death of Dr. Addison Alexander of Princeton will be lamented by all Biblical scholars and students of the sacred Word. In sacred literature and the Oriental tongues he was one of the most learned scholars in the United States. His contributions to Biblical Criticism have greatly enriched the Princeton *Repertory*, and his commentaries upon Isaiah and the Psalms have secured for him the reputation of an able, learned, and judicious expositor. His commentaries upon the New Testament hardly equal these; possibly because in this department critics and commentators are so much more numerous that one must have rare merit to gain the pre-eminence. Still his notes on Mark and the Acts will always be valuable not only to ministers, but to all intelligent readers of the Bible.

Dr. Alexander had marked excellences as a preacher, though in style and manner he differed widely from his lamented brother, Dr. James W. Alexander of this city. In the death of these two eminent sons of a father so eminent in her service, the Old-School Presbyterian Church has suffered a loss which cannot easily be repaired. It is a loss which all the churches suffer in common. But how blessed the reunion, and how ecstatic the joy, of father and sons in the presence of the Redeemer whose cause they so faithfully served upon earth.

Dr. A. was born April 24, 1809, and graduated at Princeton in 1826, with the valedictory. In 1830, at the age of twenty-one, he was appointed to a professorship in the College, and in 1838, after having spent a season most profitably in Europe, at the universities of Halle and Berlin, he was elected by the General Assembly of the Presbyterian Church to a professorship in the Theological Seminary, where he continued to the end of life. He died on Saturday last, Jan. 28th.

Dr. Hodge, the Senior Professor, in some remarks to the students on Sunday afternoon, gave the following account of the early attainments of the deceased:

"When twelve years old, he took down an Arabic Grammar, which he studied, and at fourteen had read through the whole of the Koran in Arabic. He then took up Persian; and afterwards, while quite a lad, studied Hebrew, Syriac, and Chaldee. These he mastered without aid. Latin and Greek he pursued in the ordinary course of instruction at college. The modern languages next occupied his attention. They were as mere playthings to him. There was not a modern language with which he was not familiar—Danish, Spanish, French, Italian, etc. Commonly this faculty of acquiring languages stands alone; but Dr. Alexander was also a philosophical philologist, and made Comparative Philology a special study. The chief thing that stimulated him in the acquisition of so many languages was their literature or belles lettres. His store of antiquarian, historic, and biblical knowledge was wonderful. His memory was tenacious of everything—ideas, words, etc."

DR. HUNTINGTON'S RESIGNATION.

Prof. Huntington's resignation of his post as College Preacher at Cambridge will strike the public with surprise. If, as there is reason to suppose, he has taken this step in consequence of the change which has occurred in his theological opinions since his appointment, and in order that the Body which elected him to his present position should have the opportunity to revoke their action, or to retain his services if they see fit,—then the real question thus submitted to the Corporation for their decision amounts to just this: Is orthodoxy an insuperable objection to retaining a University Preacher who is otherwise competent and acceptable?

In his recently published volume, as our readers are well aware, Dr. Huntington has avowed his adhesion to the Trinitarian faith, in a more full, explicit, and emphatic manner than he has done before. One result has been that the orthodox ministers in Boston, even those who have, up to this time, stood aloof, have now offered him testimonials of confidence and ministerial fellowship. That he has long been in substantial unity with us in doctrine as well as in spirit, has been felt by many who are glad now to find their conviction concerning him so clearly justified. The first of our ministers, we believe, who invited Dr. Huntington into his pulpit was Dr. Dutton of New Haven. For this he was widely assailed; but Dr. Dutton's established reputation as an able and consistent defender of evangelical principles was not seriously affected by the assaults made upon him for this public recognition of one whom many were determined, even in spite of his own protestations, to consider a Unitarian. The vindication which time has afforded to this generous and Christian act of Dr. Dutton, shows that there are occasions in modern church affairs in which the frank and cordial honesty of a *Barnabas* is needed to rebuke the sensitive and censorious timidity of other Christians.

We only add here that the Board of Overseers of Harvard University, by a vote of 18 to 1, appointed a committee to express their earnest wish that Prof. Huntington would withdraw his resignation, and to confer with the Corporation with a view to retain his services. In this stage of the proceedings, we wait for further light before commenting upon this movement in its bearing upon the future of the University.

HOW TO HELP THE BOARD.

We invite special attention to the appeal for the American Board which appears in another column from the pen of an American minister now sojourning at Constantinople. Though we have little faith in the method by which he proposes to relieve the Board from its financial embarrassments, we trust that the appeal itself will arouse the churches to energetic action. A few words may indicate in outline the mode of relief which seems to us feasible. First of all, there is no longer a charm in the mere *name* of the American Board, which could make that alone effective in an appeal for aid. Next, the fact of *debt* incurred no longer arouses the churches to a sense of obligation to meet that indebtedness. Very little money can be raised by reiterating the cry, "The Board is in debt."

Nor can much reliance be placed upon the cir-

cumstance that this is the Jubilee of the Board. All appeals based upon mere *incidents* in the work, and all special expedients like that proposed by our correspondent, lead to a temporary overaction which is followed by a long *reaction*. There has been perhaps too much of this in former years. It strikes us as particularly bad policy to appeal to children to pay off the *debt* of such an institution, Rather let the Board retrench its expenses at home and abroad; let sixty able men wipe out the debt by thousand-dollar subscriptions; or let the wealthy corporate members of the Board itself take this debt *on* their own shoulders, as is done by the corporators of other incorporated institutions which have missed their calculations; and then let the *missionary work* in all its pressure and its promise be brought before the churches, with the naked question whether they will provide adequately and systematically to sustain it.

The Kentucky Appeal.—By an oversight last week in the printing of the Appeal from the Kentucky Exiles, the closing paragraph which gives the point of the whole thing, was unfortunately omitted, together with the names of the exiles who signed the document. We now print the omitted part, which our readers are requested to consider in connection with the manly and forcible "Appeal to the People of the United States," published on the 8th page of last week's paper:

"If then the lovers of righteousness, North and South, shall at once do their duty, ecclesiastically and politically, lost privileges will be secured to us, freedom to the slave, security to the master, and prosperity to all.

JOHN G. FEE,	JOHN G. HANSON,
J. A. R. ROGERS,	A. G. W. PARKER,
JOHN SMITH,	A. H. TORREY,
E. T. HAYES,	J. F. BOUGHTON,
SWINEBURST LIFE,	C. E. GRIFFIN.

"Cincinnati, Jan. 6, 1860."

A Voice from the Exiles of Kentucky.—We are glad to learn that the American Missionary Association have resolved to allow some of their worthy missionaries who have been so ruthlessly driven from Kentucky by mob violence, to come East for the purpose of making known the persecutions they have received from the minions of slavery. Two of them, Rev. Messrs. Rogers and Boughton, addressed a large meeting at Cleveland, last Sabbath, of which an account is published in the daily papers of that city. Mr. Rogers is expected here this week, and his voice will doubtless be heard somewhere next Sabbath. He will presently go to New England, to address the people as extensively as he is able.

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Notices.

Rev. T. L. Cuyler will deliver a Lecture on Wednesday evening, Feb. 5th, at 8 o'clock, at the First Reformed Presb. church, Twelfth st., between Sixth and Seventh avenues. Subject: "A Day in the Alps." Single tickets, 25 cents; tickets admitting a gentleman and two ladies, 50 cents. The proceeds to be applied to the various benevolent and religious objects of the Young Men's Christian Association of the Church.

Married.

ANDERSON—NEWMAN—In Brooklyn, on Thursday, Jan. 26th, by Rev. Wm. A. Bartlett, Mr. Alexander Anderson of New York to Miss Sarah P. Newman of Brooklyn.

PATTON—BIRD—In Philadelphia, on Tuesday, Jan. 31, by Rev. Dr. Jenkins, Rev. William Patton, D.D., of this city, to Mrs. Mary Bird of Philadelphia.

Died.

COMSTOCK—On Sunday, January 29th, Mrs. E. A. Comstock, wife of J. E. D. Comstock of Brooklyn, and daughter of the late Nathan Comstock.

Financial.

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Other references to persons living in various cities at the East can be furnished if desired. 563-614

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"May, 1851.

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VELVET CARPETS	$1 25 to $1 60
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SUPER INGRAIN CARPETS	62½ to 75
EXTRA FINE INGRAIN CARPETS	45 to 50
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FIFTEENTH ANNUAL REPORT OF THE NEW YORK Life Insurance Company.

OFFICE 112 AND 114 BROADWAY.

Amount of Assets January 1, 1859	$1,595,901 56
Amount of Premiums received during the year ending January 1, 1860	$465,434 73
Amount of Interest received and accrued January 1, 1860	91,517 71
Net amount of Rents received and accrued January 1, 1860	7,232 97
Amount of Endowment premiums	142 51
	564,324 92
Total	$2,160,285 78

DISBURSEMENTS.

Amount paid for losses by death	$342,045 65
Amount paid for interest on dividends, etc	35,647 09
Amount paid for canceled notes, and return premiums on canceled policies, and for purchased policies	28,032 95
Amount paid for taxes and law expenses	15,241 62
Amount paid for office salaries, and fees to Physicians and Trustees	16,488 52
Amount paid for stationery, printing, postages, express charges, and office expenses	6,628 05
Amount paid for commissions, advertising, exchanges, medical examination, etc	49,068 66
	392,152 54
	$1,767,133 24

ASSETS.

Cash in Bank	$31,385 49
Invested in Securities created under the laws of the State of New York and of the United States	258,870 79
Real Estate and Fixtures, Nos. 112 and 114 Broadway	132,450 04
Bonds and Mortgages drawing 7 per cent. Interest	583,998 30
Notes received for 40 per cent. of Premiums on Life Policies bearing interest	675,315 85
Quarterly and Semi-Annual Premiums due subsequent to Jan. 1, 1860	20,550 38
Interest accrued up to Jan. 1, 1860	36,488 77
Rents accrued up to Jan. 1, 1860	1,708 34
Premiums on Policies in hands of Agents	26,445 19
	$1,767,133 24

The Trustees have declared a SCRIP DIVIDEND OF THIRTY PER CENT. on all Policies for the whole term of Life now in force, and which were issued twelve months prior to January 1, 1860, and SIX PER CENT. INTEREST IN CASH upon all previous dividends, payable on and after the first Monday in March next, to those holding certificates, and to be allowed in settlement of next premium on Policies upon which notes have been received.

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Those desiring to hear the truth in relation to these subjects from the most vigorous thinkers and speakers of the day, will now have the opportunity.

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LECTURE I.—GENERAL INFLUENCE OF THE SOLAR RAY.—ANALYSIS OF ITS FORCES.

LECTURE II.—*Friday evening, Feb. 3d.*
RELATION OF THE SUN TO LIFE UPON OUR PLANET.

LECTURE III.—*Monday evening, Feb. 6th.*
RADIANT INFLUENCES OF THE UNIVERSE.—CHEMISTRY OF THE STARS.

LECTURE IV.—*Thursday evening, Feb. 9th.*
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OFFICE OF THE ATLANTIC MUTUAL INSURANCE COMPANY, New York, Jan. 27, 1860.

THE TRUSTEES, IN CONFORMITY TO THE Charter of the Company, submit the following Statement of its affairs on the 31st December, 1859.

Premiums received on Marine Risks, from 1st January, 1859, to 31st December, 1859	$4,407,466 26
Premiums on Policies not marked off 1st January, 1859	1,398,178 85
Total amount of Marine Premiums	$5,805,647 13
No Policies have been issued upon Life Risks, nor upon Fire Risks disconnected with Marine Risks.	
Premiums marked off from 1st January, 1859, to 31st December, 1859	$4,480,947 02
Losses paid during the same period	$3,465,792 96
Returns of Premiums and Expenses	593,842 41

The Company have the following Assets, viz.:

United States and State of New York Stock, City, Bank, and other Stocks	$2,567,021 01
Real Estate, Loans secured by Stocks, Bonds, and Mortgages, and otherwise	953,510 00
Dividends on Stocks, Interest on Bonds and Mortgages, and other Loans, sundry notes, re-insurance, and other claims due the Company, estimated at	115,497 48
Premium Notes and Bills Receivable	2,151,909 53
Cash in Bank	182,794 65
Total amount of Assets	$6,002,732 67

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof, or their legal representatives on and after Tuesday, the seventh of February next.

After reserving TWO AND A HALF MILLION DOLLARS of profits, the outstanding certificates of the issue of 1858 will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the seventh of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment, and canceled.

A dividend of THIRTY-FIVE PER CENT. is declared on the net earned Premiums of the Company, for the year ending 31st December, 1859, for which certificates will be issued on and after Tuesday the seventh of February next.

The profits of the Company, ascertained from the 1st July, 1842, to the 1st of January, 1859, for which Certificates were issued, amount to	$8,889,470
Additional profits from 1st January, 1859, to 1st January, 1860	1,539,000
Total profits of 17½ years	$10,428,470
The Certificates previous to 1858 have been redeemed by cash	6,619,220
Net earnings remaining with the Company on 1st January, 1860	$3,809,250

By order of the Board,

W. TOWNSEND JONES, Secretary.

TRUSTEES.

John D. Jones,	Edward H. Gillilan,	William E. Dodge,
Charles Dennis,	Royal Phelps,	Dennis Perkins,
W. H. H. Moore,	Caleb Barstow,	Joseph Gaillard, Jr.,
Thomas Tileston,	A. P. P

Family Reading.

"HANDSOME IS, THAT HANDSOME DOES."

THERE was a great stir and bustle on the stoop, as some one stamped and shook off the snow. It was as though the north wind had suddenly taken a body, and was about to burst noisily through the door. The people within, by the warm kitchen fire, looked around in expectation; and even the cat started hurriedly from her nap under the stove, where she had been lying motionless for almost an hour, curled up with one paw over her white head.

"Why, Delia Edmonds! is it you making all that racket? I thought there were as many as two boys and a man, if there weren't a horse," said Lottie, coming forward to meet her guest.

In truth, only one energetic, vigorous little girl had managed to make all the outburst, and she came in now bringing so much cold air, and withal wearing such a breezy, frosty look, that Grandma Curtis, who was in the corner cutting and braiding rags for a mat, shivered till she actually sneezed.

It was an odd-looking object, with a round, fat face, and a stout body, which, with all its wrappings, seemed as thick as it was long; but she looked healthy and glowing, and had a broad, good-natured smile.

"Come out here, Lottie, won't you?" she said.

In a minute Lottie was back again whispering to her mother, who looked dubiously toward the window and said aloud,

"Isn't it too snowy?"

"Oh, no! Mrs. Rathbun," eagerly replied the funny bundled-up figure answering to the name of Delia, "it isn't bad *at all*. She can just take and put on some old stockings like me," and she looked at the long blue stockings which were drawn over her shoes and came to her knees, "and it isn't *a bit* cold."

"No, I should think not, judging by the looks of your nose," very inopportunely remarked one of "the great girls"—that trial of down-trodden little sisters. "Where do they want to go now? It is perfectly ridiculous to think of going out such weather,—for children," she added, as she thought of the evening singing-school.

Delia's courage, like that of all heroes, increased with obstacles, and she answered quite bravely that her mother thought Miss Ann and Miss Martha would be lonesome after such a long snow-storm, so she was going to spend the day with them if Lottie could go.

"I guess you put your mother in mind of it first," returned Clarabel. "I wouldn't let you stir a step if you were my girls."

Lottie often had occasion to rejoice that her young-lady sister wasn't her mother, and she couldn't help wishing now that Clarabel wouldn't talk so much, for she was a little anxious about the effect.

But her mother, after some reflection, "didn't care if she went, if she would wrap up warm and come home early."

"Yes, ma'am," said she, running after her hood and cloak, but not without seeing Clarabel's pretty mouth disfigured by a curl of contemptuous displeasure, as one who would say, "Mother is quite too easy! *I'd* keep you a great deal stricter than she does!"

Ah, Miss Clarabel! these overbearing, half-grown sisters do not make despotic mothers after all; and it is a great pity that they throw so many needless shadows on the bright faces of the younger ones by their petty tyranny.

As Delia had said, it was not very cold nor very "bad," considering that the snow had been falling for a day and a night. Some men had been along with oxen and a sled, having plows chained on the sides, to "break the road," but, as it was not trodden hard, the girls plunged in at every step.

They stopped occasionally to "make prints," as they called it, by lying on the soft snow for an instant with their arms extended; then pressing in the baskets which they carried, and making, in the same way, distinct impressions of their fat, bare hands.

Miss Ann and Miss Martha lived so near, that, with all these hindrances, they were very soon at their small cottage. In the summer time it looked like the brown nest of some huge bird, it was so hidden by climbing woodbine and long-branched trees, and now

> "Every pine, and fir, and hemlock
> Were ermine too dear for an earl,
> And the poorest twig on the elm-tree
> Was fringed inch deep with pearl."

There was no path through the gateway to the door from the road, and the girls had to get through the drifted snow as best they could, growing all the more merry when they "slumped in" or fell down. As they opened the door they made a sudden clangor by throwing over a japanned waiter that stood against the door.

"What is that?" said Delia.

"Oh, nothing but Miss Martha's door-bell."

And sure enough, as Lottie spoke Miss Martha appeared with a blue woolen blanket pinned over her head, having been warned by the din that somebody had come.

"What! where did *you* come from?" said she; and, without waiting for an answer, continued, "Take your things off and leave them in the entry. Be sure and shut the door, and don't you bring a bit of snow in with you. I've got such a searching cold it never'll do for me to stay here away from the fire."

So she retreated, to the satisfaction of the girls, who had been holding their baskets behind them, so she needn't see what they had brought. They had hardly hidden them safely among some boxes, when Miss Ann came with an old broom to sweep away the snow from the doorway.

She stood looking out for a moment at the smooth, sparkling hills, and the trees bending low under the pure white burden, which made even the rude board fence graceful and beautiful. It was almost like the stories of fairy-land. The sun had come out, a glorious conqueror from a fierce battle with wind and clouds, and the deep blue sky was making a charming contrast against the white earth.

"Well, girls," she said, "it is a *wonderful* pretty morning. When I was young I never used to think of looking around out of doors. I was busy about my work, and I didn't care for such things; but I notice more and more every year how beautiful God has made the world, and I take a sight of comfort looking at it."

Miss Ann, besides being a dwarf and deformed, had a great scar all over one side of her face, that she got in saving her little brother from being burnt to death, when she was a young girl.

It did not seem possible that Miss Martha could be her sister, she was so entirely different.

While Ann was kept for weary months in a darkened room with inflamed, painful eyes that were injured by the fire, Martha was going to balls and quiltings, gay and merry, with a straight, graceful form and a beautiful face, pink and white like the apple blossoms.

But God was teaching the suffering Ann lessons of patience and cheerful submission, that brought forth fairer fruit than the blossoming trees or the beauty of her sister. Martha was proud of herself, and thoughtless of others' happiness. Poor foolish creature of the clay! When she grew lame and old, and grew no less selfish, nobody loved her any better because she had once been gay and handsome. But Ann, who, as she used to say sometimes, "always looked as homely and old as she could, and held her own remarkably," had such a pleasant, happy way, that everybody loved her.

Miss Martha was sitting this morning in the easiest chair, just in front of the fire, trying to "sweat out" her cold. There was an iron fire-frame for the fire, and the wood was rather long for it, so it was put in endwise instead of across the andirons, stretching over the hearth in Miss Martha's favorite, peculiar fashion. She didn't allow anybody else to touch it, for she "knew she was an especial good hand at fires—some folks never did have any faculty that way," and she would glance at Miss Ann, who looked as innocent as though she didn't bring all the wood and pick up the kindlings.

The girls took the seats Miss Ann put for them at opposite corners of the fire-frame, but were evidently uneasy somehow. They kept looking across at each other with mysterious smiles and nods, till presently they broke out in vociferous cackings, so you would have believed there was a coop full of motherly hens close at hand.

"I guess, Miss Ann," said Delia, while Lottie kept on with the cackling, "I guess your hens have laid some eggs; hadn't we better go and look up their nests?"

And then the girls ran into the entry for their concealed baskets.

"Oh yes, Miss Ann, here's a whole nest of eggs! And what funny hens! Here is a mince pie and a gingerbread and a piece of cheese! Why, what queer hens you do have, Miss Ann!"

Miss Ann curtseyed low, and laughed till the tears stood in her eyes, and she had to wipe them with her calico apron, while the merry girls jumped about the room.

"There! Delia Edmonds," began Miss Martha, "you haven't put the rug up to the door again; I thought I felt the wind blowing on my feet masterly from some quarter. I shall catch my death o'cold, I do believe."

"Why, I want to know if those old hens scratched away the rug! Well, we must expect, if we have hens to lay such nests full of eggs, that they will scratch," said Miss Ann in a merry way. "Sister Martha," she added, "won't an egg broken into a cup of tea be good for your cold?" Miss Martha thought very likely it would, and this attention to herself, together with the hot tea, seemed to thaw her out considerably.

Finally she thought if they would all keep still perhaps she could catch a nap in her chair, for she didn't get hardly a wink of sleep the night before, she was so afraid the roof would break in if it kept on snowing, with such a wind too! "And there, sister Ann, you were sleeping just like a log. It is very fortunate for some folks that they *don't* have any nerves."

Then she settled herself back in her chair with a newspaper over her head, and Miss Ann quietly entertained the girls with stories of old times.

Children, you know, have a happy relish for hearing the same stories many times repeated; so Lottie and Delia listened with earnest and equal attention to these reminiscences every time they visited the little brown cottage.

"And there wasn't a prettier looking girl came into the meeting-house than my sister Martha, though I say it myself." Here the newspaper rustled a little.

"There was old Mrs. Gaines, she always used to look just as neat as a pin, but *wonderful* old-fashioned; and she used to stop and drop a curchy at the meeting-house door."

"*Curtsey*, sister Ann, how you do call words," came from behind the paper screen. (Miss Martha had been "to school to the academy" one term, nearly fifty years before.)

"Well, she dropped a *curtsey* there," good-naturedly conceded Miss Ann, "and she used to wear a checked apron that was ironed just as smooth as glass. It was all out of fashion to wear aprons to meeting then; they used to in my mother's day. Old Mrs. Gaines was some deaf, and she used to say '*Anan?*' instead of 'What.' Well, she used to sit up in the pulpit so she could hear the preaching better. Some of the old folks did in them days.

"Then there was Hannah Hastings, she was an old maid, and she used to wear a pin-ball to meeting, fastened to her side by a string."

"I used to r'aly wish somebody would carry a pair of scissors and clip it off. They could well enough in the crowd going out, and she needn't be so odd," spoke up Miss Martha, throwing off the paper. "Delia," she added fretfully, "Don't you know any better than to put your feet on people's chairs? I couldn't sleep with you working your feet about on my chair that way."

Delia didn't give any more satisfaction when she began using a rolling stick of wood for a footstool.

"And now, don't pull on the window curtain so, you will break the string, *certain*." Miss Martha wondered children need to be all the time fidgeting about in such an uncouth way. Why couldn't they sit still and be pretty?

"There, there, Lottie, you are leaning right against the bed, tumbling the side all in. I like to see a bed kept looking square and smooth." So she did, and she liked to have her good-humored dwarfed sister make it look so.

When it was noon Miss Ann brought Delia and Lottie each a quaint old-fashioned bowl full of nice white bread and milk, with warm baked apples. They thought bread and milk never tasted at home as it did when Miss Ann crumbled it in her curious bowls, with the pretty dessert spoons.

Delia got into disgrace with Miss Martha again, by *souping* her milk. It *was* a vulgar habit Delia had in eating, and the noise is disagreeable, but Miss Ann would have managed to say in a cheery way, something like this: "I wonder if we can eat bread and milk without making any sound! Let's try. Did you ever hear, girls, of the man who told his son not to make a noise when he drank, like a dry farm horse at a brook?"

The girls would have remembered the hint longer without feeling mortified by a reproof.

As they were going home a little before night, Lottie said, "I think Miss Ann is a *great deal* handsomer than Miss Martha, don't you, Delia?"

"Oh yes, a hundred times, and I think that hump on her shoulder looks *well*. I wish I had one like it;" and she began to crook her chubby body in feeble imitation of the form she admired.

"Oh Delia! no, I don't wish that, but I wish I was as pleasant and good all the time as she is, and I mean to be."

Little Lottie, wishing alone will not give you this lovely, wonderful gift of good nature, neither will just a few efforts. It is only by long and patient trying that, with the help of our Father, who has promised to help us, we may have to abide with us the greatest of the three heavenly graces, which is *Charity*.

FRANCES LEE.

A MOTHER'S INFLUENCE.—How touching the tribute of the Hon. T. H. Benton to his mother's influence:

"My mother asked me never to use tobacco. I have never touched it from that time to the present day; she asked me not to game, and I have never gambled, and I cannot tell who is winning and who is losing in games that can be played. She admonished me, too, against hard drinking; and whatever endurance I have at present, and whatever usefulness I may attain in life, I have attributed to having complied with her correct wishes. When I was seven years of age, she asked me not to drink, and then I made a resolution of total abstinence, at a time when I was sole constituent member of my own body, and that I have adhered to it through all time, I owe it to my mother."

EXCERPTA FROM THE SERVICES OF THE SANCTUARY.

HE knew that "a soft answer turneth away wrath, but grievous words stir up anger." He know that if he would be successful in his Master's service, he must be as wise as a serpent and as harmless as a dove. The harsh words that exasperate never convince—they never reach the heart—they never lead the soul to Christ. Ah, many a faithful sermon and many a faithful rebuke and reproof are lost because they are not delivered in the words and in the accents of kindness.

Perhaps in no point do ministers err more than in this. They ought to be able to preach the truth, not only faithfully, but to do it with the tenderness of Christ. A tear will generally effect more than an argument. It will reach the heart when arguments fail. But harshness and severity seem to render the conscience of the hearer invulnerable. The strong and pointed argument cannot wound it. The harsh tone or manner, or a few harsh words, like Moses in the wilderness, when he hastily said "ye rebels," will spoil a whole discourse.

And too often, when men go to converse with impenitent sinners, they begin with something of that Mosaic style. Too often are reproofs and rebukes given in that style, and too often are church-censures.

Those whom we offend we can never benefit, as long as they are offended. We may talk to them and try as much as we please, but it is all useless. Our offense shields their conscience from our words. Men must feel that we feel for them—that we feel an interest in them—that we love them, before our words will make them feel. Hence, if we would do men any good, we must be very careful not to offend them.

No harsh treatment, no severity, no falsehoods which may be uttered by others, will ever justify us in using one harsh or unkind word. We are not to render railing for railing; but, contrariwise, blessing. We must love our enemies, bless them that curse us, do good to them that hate us, and pray for them who despitefully use us and persecute us; that we may be the children of our Father in heaven. No unkindness received from others—no slanders or falsehoods which they may utter—no cruel treatment—should ever beget in us the rising feeling, or cause us hastily to feel or say "ye rebels."

Notwithstanding the rage, malice, falsehoods, and cruel guilt of the Jews—that what they said of the apostles was utterly and maliciously false—yet the feeling of Peter's heart was pity rather than vengeance. He would not call down fire from heaven, but blessings. He could weep for them, but not curse them. He could pray for them, but not despise them. He addresses them with words of kindness and respect. Brethren—not enemies. Men—not savage brutes. And though he goes on and tells them some plain and severe things, yet they were no severer than the truth, and his tenderness, his feeling tones, his whole manner, was such as to cause those severe truths to reach their hearts and produce conviction.

An old writer has truthfully remarked, that we may say what we please if we speak through tears. Tender tones prevent severe truths from offending. Hence, when we are most tender, at heart, our words are most powerful. Hence one great reason why our words have so much more power during a revival than at other times. Our hearts are more tender then than they usually are—we feel more, and it is easy for the impenitent to see and feel that our hearts are interested in their behalf. They feel that our words are not mere lip-words, but heart-words.

It is then very hard to exasperate us and rail our spirits. Men may rail at us as much as they please, but their railing does not hurt us—it does not bring railing in return. They may treat us as they please; but their unkindness brings tears and not unkindness in return. It is then easier to drive us to the mercy-seat than to utter harsh, unkind words.

When we get near to Christ, it makes us tender, and it is then very hard to hurt our feelings. We are then more easily hurt through Christ than through ourselves. We feel indignities which are cast upon Christ; but even they exoite in us pity, and lead us to pray for them rather than utter harsh, unkind words. The farther we get away from Christ, the more sensitive we are—the more touchy—the more easy it is to hurt our feelings—the more easy it is to exasperate us and cause us to render railing for railing, harsh, unkind words for unkind words, and to say severe, cutting things.

Peter was in the midst of a most powerful revival, and his own heart was too tender to have one harsh feeling, utter one harsh word, or speak one severe truth in severe, harsh tones. His language was not merely the language of the lips, but the feeling of his heart, and hence they felt it. Lip-language must be heart-language in order for hearts to feel it. That which does not come from the heart can never reach to the heart. We can never make the hearts of others feel that which our own do not feel. Hence mere lip-words are a waste of words. Hence many a sermon is lost. Hence many a conversation with the impenitent is worse than lost. The hardness of our own hearts causes our words to harden those who hear us.

"Christians should always use respectful forms of salutation, whatever contempt and reproaches they may meet with from their opposers." The venom of other men's tongues should never reach our hearts and poison them, and then, through our hearts, poison our language. Peter was too near his Savior to be in danger from the venom of tongues. Nearness to Christ protects us from that venom, and distance from Christ leaves us perfectly exposed to it.

J. B.

LITTLE ELLEN'S OBEDIENCE.

A True Story.

LITTLE ELLEN had a pretty white dog, named Fido, that she loved very much. She would play with him for hours, and was very careful that nothing should harm him. One day her mother wished to visit a neighbor, and fearing that Ellen, who was a very little girl, might go too near the stove, or meet with some other accident, if left alone in the house, told her to take Fido and play in the front yard until she returned. She had been gone but a short time, when a large dog came by the gate and turned into the house, through the kitchen door, which stood open. Fido ran in too, that he might have a frolic, but the large dog bit him and chased him about the kitchen, while poor Fido tried to get away, and yelped to his little mistress to come to his help.

Little Ellen looked on in great distress, wishing to save her playfellow, but did not venture into the house. Soon some children going home from school passed by and told Ellen that if she would go with them they would help her to get Fido away from the great dog. But Ellen said,

"No, mother told me to stay out here, and I cannot go in."

The children urged, that when her dog was in such danger, her mother would not care if she did go in "just for a moment, and came right out again."

No; Ellen stood firm:

"Mother said *stay here*, and I cannot disobey her."

While they were talking about it, some men came hastily into the yard, and asked if they had seen a great dog go by. Hearing that he was in the house, they went in and killed him, for the *dog was mad*, and had bitten many cattle before he reached Ellen's home. It was found that he had killed poor Fido. He would have bitten Ellen also, if she had not obeyed her mother's wish as well as her command, and she would have died of a dreadful disease soon after.

Dear children, do you always obey your mother implicitly?

J.

A NEW YEAR'S BENEDICTION.

I WOULD, in concluding, make this remark. I wish, my brothers and sisters, that during this year you may live nearer to Christ than you have ever done before. Depend upon it, it is when we think much of Christ that we think little of ourselves, little of our troubles, and little of the doubts and fears that surround us. Begin from this day, and may God help you. Never let a single day pass over your head without a visit to the garden of Gethsemane and the cross on Calvary. And as for some of you who are not saved, and know not the Redeemer, I would to God that this very day you would come to Christ. I dare say you think coming to Christ is some terrible thing: that you need to be prepared before you come; that he is hard and harsh with you. When men have to go to a lawyer they need to tremble; when they have to go to the doctor they may fear, though both those persons, however unwelcome, may be often necessary. But when you come to Christ, you may come boldly. There is no fee required; there is no preparation necessary. You may come just as you are. It was a brave saying of Martin Luther's, when he said, "I would run into Christ's arms even if he had a drawn sword in his hand." Now, he has not a drawn sword, but he has his wounds in his hands. Run into his arms, poor sinner. "Oh," you say, "may I come?" How can you ask the question? you are *commanded* to come. The great command of the Gospel is, "Believe on the Lord Jesus." Those who disobey this command disobey God. It is as much a command of God that man should believe on Christ, as that we should love our neighbor. Now, what is a command I have certainly a right to obey. There can be no question you see; a sinner has liberty to believe in Christ because he is told to do so. God would not have told him to do a thing which he must not do. *You* are allowed to believe. "Oh," saith one, "that is all I want to know. I do believe that Christ is able to save to the uttermost. *May I* rest my soul on him, and say, sink or swim, most blessed Jesus, thou art my Lord?" *May* do it! man? Why, you are commanded to do it. Oh, that you may be enabled to do it. Remember this is not a thing which you will do at a risk. The risk is in not doing it. Cast yourself on Christ, sinner. Throw away every other dependence, and rest alone on him. "No," says one, "I am not prepared." Prepared! sir? Then you do not understand me. There is no preparation needed; it is, just as you are. "Oh, I do not feel my need enough." I know you do not. What has that to do with it? You are commanded to cast yourself on Christ. Be you never so black or never so bad, trust to him. He that believeth on Christ shall be saved, be his sins never so many; he that believeth not must be damned, be his sins never so few. The great command of the Gospel is, "Believe." "Oh," but saith one, "am I to say I know that Christ died for me?" Ah, I did not say that, you shall learn that by-and-by. You have nothing to do with that question now, your business is to believe on Christ and trust him; to cast yourself into his hands. And may God the Spirit now sweetly compel you to do it. Now, sinner, hands off your own righteousness. Drop all idea of becoming better through your own strength. Cast yourself flat on the promise. Say—

> "Just as I am, without one plea
> But that thy blood was shed for me,
> And that thou bid'st me come to thee;
> Oh, Lamb of God! I come, I come."

You cannot trust in Christ and find him still deceive you.

Now, have I made myself plain? If there were a number of persons here in debt, and if I were to say, "If you will simply trust to me your debts shall be paid, and no creditor shall ever molest you," you would understand me directly. How is it you cannot comprehend that trusting in Christ will remove all your debts, take away all your sins, and you shall be saved eternally. Oh, Spirit of the living God, open the understanding to receive, and the heart to obey, and may many a soul here present cast itself on Christ. On all such, as on all believers, do I again pronounce the benediction, with which I shall dismiss you: "May the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you!"—*Spurgeon's New Year's Sermon.*

GENTLENESS.

GENTLY I took that which ungently came,
And without scorn forgave:—Do thou the same.
A wrong done to thee think a cat's eye spark,
Thou wouldest not see, were not thine own heart dark.
Thine own keen sense of wrong that thirsts for sin,
Fear that—the spark self-kindled from within,
Which blown upon will blind thee with its glare,
Or smother'd stifle thee with noisome air.
Clap on the extinguisher, pull up the blinds,
And soon the ventilated spirit finds
Its natural daylight. If a foe have kenn'd,
Or worse than foe, an alienated friend,
A rib of dry rot in thy ship's stout side,
Think it God's message, and in humble pride
With heart of oak replace it:—thine the gains—
Give him the rotten timber for his pains!

—*Coleridge.*

SMALL MEANS.

THE power of money is on the whole overestimated. The greatest things which have been done for the world have not been accomplished by rich men, or by subscription lists, but by men generally of small pecuniary means. Christianity was propagated over half the world by men of the poorest class; and the greatest thinkers, discoverers, inventors, and artists, have been men of moderate wealth, many of them little raised above the condition of manual laborers in point of worldly circumstances. And it will always be so. Riches are oftener an impediment than a stimulus to action; and in many cases they are quite as much a misfortune as a blessing. The youth who inherits wealth, is apt to have life made too easy for him, and he soon grows sated with it, because he has nothing left to desire. Having no special object to struggle for, he finds time hang heavy on his hands; he remains morally and spiritually asleep; and his position in society is often no higher than that of a polypus over which the tide floats.

> "His only labor is to kill the time,
> And labor dire it is, and weary woe."

—*Self-help; with Illustrations of Character and Conduct. By Samuel Smiles.*

PLEASURES OF CONTENTMENT.

I HAVE a rich neighbor who is always so busy that he has no leisure to laugh; the whole business of his life is to get money, more money, that he may still get more and more money. He is still drudging on, saying what Solomon says: "The diligent hand maketh rich." And it is true, indeed; but he considers not that it is not in the power of riches to make a man happy; for it was wisely said, by a man of great observation, "That there be as many miseries beyond riches as on this side of them." And yet heaven deliver us from pinching poverty, and grant that, having a competency, we may be content and thankful. Let us not repine, or so much as think the gifts of God are unequally dealt, if we see another abound with riches, when, as God knows, the cares that are the keys that keep those riches hang often so heavily at the rich man's girdle, that they clog him with weary days and restless nights, even when others sleep quietly. We see but the outside of the rich man's happiness; few consider him to be like the silk-worm, that when she seems to play, is at the same time spinning her own bowels, and consuming herself. And this many rich men do, loading themselves with corroding cares to keep what they have already got. Let us, therefore, be thankful for health and competence, and above all, for a quiet conscience.

GOD NEVER PERPLEXED.—"God is not in perplexity when affairs are in complexity; and that which is a Gordian-knot to President and Congress, is not so to him." So said Dr. Cox at a late anniversary of the Tract Society. It is a glorious truth that God rules, and that he knows what is to come out of all conflicts. He sees the end from the beginning. His purposes will be accomplished, whoever else may be disappointed. His purposes are all right, and ought to prevail. The Lord ruleth, let the earth rejoice.

REASONING OF A NEWFOUNDLAND DOG.—A friend of mine, while shooting wild fowl with his brother, was attended by a sagacious dog of this breed. In getting near some reeds by the side of a river, they threw down their hats and crept to the edge of the water, where they fired at some birds. They soon afterwards sent the dog to bring their hats, one of which was smaller than the other. After several attempts to bring them both together in his mouth, the dog at last placed the smaller hat in the larger one, pressed it down with his foot, and thus was able to bring them both at the same time.—*Jesse's "Anecdotes of Dogs."*

ON THE PHYSICAL TRAINING OF THE MINISTRY.

VERY much is written, and very appropriately, too, on the mental and moral training of ministers. It appears to the writer that, while we are "in the body," it also deserves a passing notice.

1. Training of the body has ever obtained among men, as intimately connected with its best development, as well as with the training of the mind, to its greatest extent of usefulness. The form is brought to full strength and symmetry thereby. The voice, the eye, the ear, the hand, the foot, are all improved astonishingly in this way, and the qualities of the mind as regards fortitude, courage, zeal, perseverance, can never exist in their best forms without a systematic physical training.

2. The arm of the artisan strikes a trained blow—the neck and shoulders of the soldier present a trained perpendicular—the seaman balances himself on a trained equilibrium, and climbs a rope with a trained gripe—the rifleman shoots with a trained eye—the traveler bounds along with a trained ankle—so that like our Bayard Taylor, whom we are led to think of as a man with wings, he can "girdle the world" many times in a generation. Who does not know that all the ancient orators and historians were physically trained, Herodotus, Æschylus, Demosthenes, and the like, Cicero, Cæsar, and the rest.

3. It has been proved in modern times that man is not deteriorating physically where this training is attended to, and it is probable that the human body may even now, and even here, be brought in this manner to a development in vigor and beauty never before attained; but it never has been proved that to attain the soundest and most vigorous mind, the training of the body is not indispensable.

4. Now is not this subject worthy the attention of college and theological students who have set their hearts on preaching the blessed Gospel? Setting apart the comeliness and healthfulness, can the ministry of this age and country dispense with any bodily qualification which may be sanctified to render them the more useful and complete, "thoroughly furnished," even bodily, unto all good works. How indispensable is this to the missionary and evangelist, and how tenderly we are besought by the apostle to present our bodies a living sacrifice, holy, acceptable unto God, as our reasonable service.—*Presb. Witness.*

A DISTRUSTFUL SPIRIT.

WHEN a church-member of prominence and zeal, disposed to take a leading part in the prayer-meeting, is in the habit of expressing distrust in the apparently improving condition of the church, and in what seems to others and to the pastor to be cheering evidence of spiritual life, he places himself in an attitude in which he can neither do good nor get good. The intimations of his language are that he alone is in a right state, while the truth more nearly is, that he is the farthest from a right state. A more charitable brother has just ventured to express the hope that the church is more alive than it has been; the distrustful member can't let that flattering unction fall upon the church. He therefore utters his painful conviction that the church is *rusting out* in guilty inaction. At another time some one, who is himself diligently at work in the vineyard of the Lord, points out to the brethren and sisters a field of religious effort, and invites them to enlist in doing good; and the following prayers and remarks evince a willingness to engage in the work indicated; but the distrustful brother throws a chill over every heart, by saying that good feelings and good intentions and good prayers will not avail unless they *go out and do something*. He thinks the Lord will wait to see how much of all this is *mere talk*.

Now this distrustful brother is by no means the foremost in doing, nor the first in giving. He is an able man, however, and would be a very useful Christian if he were delivered of a distrustful spirit. I cannot think he is largely gifted with that charity which "believeth all things, and hopeth all things, and thinketh no evil."

There is another phase of the distrustful spirit, with which we occasionally meet, which is much worse. It is that which sees no good in a Christian or in a church, unless it sees *only* good. The churches of the present day are not the body of Christ, because they do not honor him in everything. The professors of religion, the great majority of them, are no better than so many people of the world. The current piety is a sham article. This critic belongs to the church, having joined it when he was *less enlightened*; but he seldom goes to the communion because so many make a mock of it; he does not attend the prayer-meeting, because he hears so much *mouthing* there; he takes no part in the Sabbath-school, because there is so much useless routine about it; he does not mingle in the social gatherings of the church, because there is so much aristocracy; he does not labor for the salvation of souls, because others make a parade of their good works. Yet this brother enjoys constant communion with God, takes great delight in reading the Scriptures, confidently believes that there will be a true church yet in the world, and thinks that meanwhile he is doing God service in keeping aloof from all the movements of the church, and in disparaging the saints of the most High God.

May the Lord have mercy on such evil-eyed men.—*Oberlin Evan.*

THE BISHOP AT THE RICHMOND CONVENTION.

I HAVE not time to dwell at great length upon the general proceedings of the Convention, or speak, as I would like to do, of the gratification which I personally felt in preaching on the first Sunday morning of our service in the Old Henrico church, as it is called, which has a double sacredness, because it has not only resounded with prayer and song through many generations, but because within those ancient walls Patrick Henry uttered the stirring words of eloquence which fired the hearts of the fathers of our Revolution, and nerved them to such daring deeds. I would also describe, if I knew how to do it, another scene when it was my privilege to address in their own church, and that one of the largest in Virginia, a congregation of some fifteen hundred colored persons, most of them slaves. I wish you could have heard their marvelous music, now soft and plaintive as the sighing of the wind at midnight, then breaking into a fierce jubilee of concord, thundering through the house as though it would lift the rafters, the whole audience becoming gradually magnetized by the harmony, until they swayed to and fro with a rhythmical movement, like the slow heaving of a ground-swell on the ocean, when the storm has spent its force. After the sermon, learning that such was the custom, I asked one of those sons of bondage to offer prayer. He poured forth such a petition to Almighty God, so full of unction, so Scriptural, so comprehensive, so simple and earnest, thanking the Savior that we were born in a land where his blessed Gospel is revealed to us, with no apparent consciousness as to the mode in which the congregation happened to be there—that I was not surprised to hear the Bishop of one of our neighboring New England dioceses, who was present, remark that he thought it would be worth while to transport that man to our own region, that he might teach our good citizens how to pray.—*Bishop Clark.*

THE TOMB OF DAVID HUME.

DAVID HUME, who produced in his time so much skepticism as to the evidences of Christianity, does not seem to have convinced his own relatives. A correspondent of *The Presbyterian* says: "By the way, speaking of Edinburgh, while there I acted as guide to a brother minister from America, on a visit to the tomb of the infidel Hume. It is a circular stone building; over its iron-grated door there is inscribed his name, with the dates of his birth and death. No doubt, like Voltaire, he flattered himself that he had given the death-blow to Christianity. But, behold, there on the wall of his tomb, those who are flesh of his flesh and bone of his bone, bear testimony to the fallacy of his expectation. On its outside, and immediately above the name of Hume himself, there is a tablet containing an inscription, by a David Hume to his wife, Jane Alder, dated 1817, closing with these words, 'Behold I come quickly. Thanks be to God, who giveth us the victory through our Lord Jesus Christ.' Also, in the interior, there is another tablet, sacred to the memory of David Hume, one of the Barons of Exchequer, and his two sons, dated in 1848; the whole surmounted by these encouraging words, 'I am the Resurrection and the Life.'"

POLITENESS AT HOME.—Always speak with politeness and deference to your parents and friends. Some children are polite and civil everywhere else, except at home; but there they are coarse and rude. Shameful.

Nothing sits so gracefully upon children, nothing makes them so lovely, as habitual respect and dutiful deportment toward their friends and superiors. It makes the plainest face beautiful, and gives to every common action a nameless but peculiar charm.

"My son, hear the instruction of thy father, and forsake not the law of thy mother, for they shall be an ornament of grace unto thy head, and chains of gold about thy neck."—*Proverbs* i. 8, 9.

A WORTHY Scotch couple, when asked how their son had broken down so early in life, gave the following explanation: "When we began life together we worked hard and lived upon porridge, and such like, gradually adding to our comforts as our means improved, until we were able at length to dine off a bit of roast meat, and sometimes a boiled chuckie (chicken;) but as for Jack, our son, he worked baskward, and *began with the chuckie first.*"

PROPORTIONS OF THE HUMAN FIGURE.

THE proportions of the human figure are strictly mathematical. The whole figure is six times the length of the foot. Whether the form be slender or plump, this rule holds good. Any deviation from it is a departure from the highest beauty of proportion. The Grecks make all their statues according to this rule. The face, from the highest point of the forehead where the hair begins to the end of the chin, is one-tenth of the whole stature. The hand, from the wrist to the end of the middle finger, is the same. The chest is a fourth, and from the nipples to the top of the head is the same. From the top of the chest to the highest point of the forehead is a seventh. If the length of the face, from the roots of the hair to the chin, be divided into three equal parts, the first division determines the point where the eye-brows meet, and second, the place of the nostrils. The navel is the central point of the human body, and if a man should lie on his back, with his arms extended, the periphery of the circle which might be described around him, with the navel for its center, would touch the extremities of his hands and feet. The hight from the feet to the top of the head is the same as the distance from the extremities of the other when the arms are extended. These are the general measures of the species.

COMFORTERS OUT OF NEWSPAPERS.

SOON after the advent of chilly nights, finding the extra covers too heavy, and remembering the suggestion of a year ago, I took off a weighty coverlid and substituted a half dozen copies of a popular weekly. I never slept more pleasantly. I mentioned it to some of my acquaintances, who, on trial of the past two weeks, pronounced it effectual. I use it on three beds in my house, and as nothing can be cheaper, I feel authorized to recommend it for general use. I had the curiosity to weigh the newspapers in use on my three beds, and the amount of all was three pounds only. The papers can be spread loosely, overlapping one another, though for convenience I have pasted the edges together. How trifling is the cost, and how easily obtained! A pound or two of old newspapers can be procured for four cents a pound, and if spread between two light covers to retain them in their place, will keep a person comfortable whether he be rich or poor. The experiment can easily be tried.—*Evening Post.*

HOW SEA-BIRDS OBTAIN FRESH WATER.—The question is often asked, where sea-birds obtain fresh water to slake their thirst, but we have never seen it satisfactorily answered till a few days ago. An old skipper, with whom we were conversing on the subject, says that he had frequently seen these birds at sea, far from any land that could furnish water, hovering around and under a storm-cloud, clattering like ducks on a hot day at a pond, and drinking in the drops of rain as they fell. They will smell a rain-squall a hundred miles or even further off, and scud for it with almost inconceivable swiftness. How long sea-birds can exist without water is only a matter of conjecture, but probably their powers of enduring thirst are increased by habit, and possibly they can go without it for many days, if not for several weeks.

Agricultural.

Planting for a Century.

A MOVEMENT was made in Boston lately for the destruction of those fine old trees in Tremont street, near Park-street church. Fortunately there was time to bring the case before the Board of Aldermen, and the barbarous deed was prevented. The report of the Committee which saved the trees is worthy of being read, both as a memorial of past patriotism, and a suggestion to a hundred public-spirited men of the present day, how they can be remembered in the year 1960:

> The Committee on Paving and the Common, to whom was referred an order to inquire into the expediency of removing the eleven elms in front of the Granary burial ground, beg leave to
>
> REPORT,
>
> That they have given the subject due consideration, and have unanimously come to the conclusion that their removal would create general discontent among the citizens, and deprive the city of one of its principal embellishments. Apart from their beauty and noble proportions, they have claims, from association, upon the affections of the inhabitants, which should not be sacrificed to any mere views of utility. Besides, it would be both unjust and dangerous to determine upon their fate when stripped of their foliage, and their plea for mercy would be at disadvantage.

If not in their prime, these noble elms are still in the full vigor of middle age, for the natural duration of life in trees of their particular variety is about double that of man. Under circumstances peculiarly favored, some ancient patriarch may survive this period, and braving the storms of accumulated centuries, take deeper root with each successive generation in popular regard. The great tree upon the Common was already in its decline when Paddock's Mall was planted. In a drawing made of it toward the middle of the last century, by an aunt of Governor Hancock, the cavity, which many of us well remember as large enough to furnish shelter in a passing shower, already existed in its trunk. This cavity was closed up many years ago with a metal plate and tar, and is now overgrown with wood and bark.

This distinguished individual of a family which more than any other constitutes the especial charm of our valley landscape, the choicest ornament of our towns and villages, is believed to have been co-existent with civilization in Massachusetts, and to have afforded companionship for Blackstone when he was the only inhabitant of our now populous peninsula. It was still in the early freshness of its existence when the Puritan fathers broke in upon his solitude, and as it waved its graceful limbs in the summer breezes, Winthrop and Vane and Mather startled from their musings to find in the lovely scene of which it formed the center, another source of revelation. It has been always famous for its size and vigor; and its venerable form promises to unloose its cincture at the spring, and put on its autumnal splendors, long after every eye that now beholds it shall have closed upon the world. When at last it molders, some sprout from the parent stock or appropriate monument should mark where it once stood, and perpetuate its memory to other times.

The Granary elms are less fortunately placed, and are not probably destined for a career either so protracted or illustrious. There is a certain correspondence between the roots of a tree and its limbs, and the pressure of the pavement and privation of moisture have somewhat impaired their graceful outline and lessened the spread of their branches. Still they are juicy and vigorous, and none of the premature infirmities of age indicate decay. They were planted in 1770, the year of the Boston massacre, the germinating point of our national independence. A gentleman who passed away from among us not many years since was informed by one of his acquaintances that he saw Mr. Adino Paddock, then one of the Overseers of the Poor, with these trees upon his shoulder on his way to set them out. Their growth has kept pace with the expanding energies of our country, the rapid development of its population and prosperity. They form a connecting link between ourselves and the generations that are gone; and no mind susceptible of generous sentiment can be insensible to that additional pleasure we derive either in contemplating nature or art from the reflection that the loved and honored dead once gazed upon their pleasing forms with the same delight that we do.

The traveler who after his feverish journey in the summer noontide reposes in his inn, respects the taste that spares its principal attraction—the student in the neighboring halls of science seeks refreshment in the intervals of labor from their quivering foliage—the citizens whose cheerful dwellings look out upon a scene of unequaled beauty, would feel it an injustice to deprive them of an enjoyment endeared by every recollection. Placed, moreover, near the sacred inclosure, drawing copious nourishment from the remains of mortality, the elemental particles which once felt, and breathed, and moved beneath their shadows, are now incorporated in their substance, and it would be worse than s

Foreign Miscellany.

Money Orders and Savings Banks.

THE institution of Savings Banks was the most important step of modern times in this direction; and another great step was taken when the institution was brought within the reach of children and the very poor by the formation of Penny Savings Banks. But the practicability of taking a still further step in advance, perhaps not inferior to either of the preceding, has been shown by our friend and neighbor, Mr. Chas. W. Sikes of the Huddersfield Banking Company, whose admirable pamphlet on "Good Times," and whose efforts to promote Penny Savings Banks in connection with Mechanics' Institutions, will be well remembered by many of our readers. Mr. Sikes's attention has been directed to the subject for years, and he gave evidence before a Committee of the House of Commons on the management of Savings Banks. Reflecting much on the importance of bringing these valuable institutions within the easy reach of the working classes over the whole country, and seeing that there were now serious obstacles, arising from the small number of Savings Banks and the very short time that they are open for the receipt of deposits, (only an hour or two per week,) it occurred to him that the Post-Office might be made subservient to the end, through its modern department for the transmission of Money Orders. It appears that there are four times as many Money Order Offices in the United Kingdom as there are Savings Banks; and the Money Order Offices are open every day of the week, except Sunday, from 9 o'clock to 5, whilst the Savings Banks are generally open only for an hour or two hours on a single day of the week. It is quite obvious that a working man will be much discouraged from saving if he has to walk many miles to reach the Bank where he may deposit his small store, and still more if the Bank should only be open for an hour or two in a week, at a time when it may not be convenient for him to attend. Now there are only 597 Savings Banks in England, Scotland, and Ireland; fifteen counties and a vast number of towns are entirely without them; and of course scarcely any of our thousands of villages enjoy the benefit of the institution. But the number of Money Order Offices is 2,360, and they are constantly on the increase. The practical effect of the two systems may in some degree be inferred from the slow increase of the number of deposits in Savings Banks, and the extraordinarily rapid increase in the amounts remitted through the Money Order Offices. The Savings Banks received £7,300,367 in the year 1846, and only £7,901,925 in 1858. On the other hand, the Money Order Offices transmitted in 1846 3,515,089 sums, amounting to £7,071,056, and in 1858 transmitted 6,689,396 sums, amounting to £12,662,105. Within the twelve years the receipts of the Savings Banks only increased 7½ per cent., whilst the Money Orders increased 90 per cent. in number and 79 per cent. in amount. And during this period there must have been a very great augmentation of the amount distributed among the working class in wages, seeing that our exports swelled from £57,786,876 in 1846 to £111,614,331 in 1858.

With these facts before him, Mr. Sikes, catching at a hint given him by the practice of a bank in Australia, conceived the idea of making all the Money Order Offices contributory to the Savings Banks. He proposed to establish a Central Savings Bank in London, to which depositors might send their money through the Money Order Offices, in sums of not less than a pound: and which should issue, in return or acknowledgment for the remittances, *Savings Bank Interest Notes*, to the amount remitted, that is, Notes entitling the holder to receive the amount of his deposit, with the addition of interest at the rate of 2½ per cent. a year. The deposit might be remitted in the form of a Money Order, through the Post-Office, and the Interest Note be received by the same means in one or two days. As it would be very undesirable that the Interest Notes should come into circulation as a currency, the names of the owners would be written upon them, and they would only be payable to the owners or their representatives, who might obtain the amount by complying with a simple form at the Post-Office.—*Leeds Mercury.*

Revival in London.—The revival movement may now be said to be initiated in London. Some very marked results have followed meetings held by Messrs. North and Radcliffe, at Marylebone; and last night, after an address by Mr. Radcliffe at Mr. Noel's chapel, I was present at a meeting of deepest interest in the school-room. Here were gathered many anxious inquirers. There were no physical prostrations, but deep distress of soul, which affected alike the old gray-haired man of 70, the matron, the young man, and maiden. It was deeply interesting to mark the pearly tears of genuine penitence, and to mark how penitents looked on him whom they had pierced and mourned. Besides some of the officers and female members of Mr. Noel's church, that gentleman, Mr. Radcliffe, an Episcopal clergyman, and a Presbyterian minister, were engaged for about an hour in ministering to those who had been wounded by the sword of the Spirit. Let Scottish Christians continue in prayer for the great metropolis.

Church-Rates.—Lord John Manners, who represents in Parliament the territorial influence of his brother, the Duke of Rutland, in North Leicestershire, Lord Robert Cecil, who is the Marquis of Exeter's member for the landlord-ridden town of Stamford, and Mr. Hubbard, the banker, who is the choice of the 196 fory electors of Buckingham, have been speaking with oracular gravity upon the oft-discussed subject of Church-Rates. The last-named gentleman displays his profound ignorance of what is going on in society, by expressing his belief that nine-tenths of the people of England are in favor of the impost!

The Late Visit of the Orleans Princes to Edinburgh.—The *Court Journal* says the object of the Princes' visit was to inspect personally the principal educational establishments, with a view to placing temporarily at one of them some of the junior members of their respective families. This inspection extended over several days, and was very fully and carefully carried out, but we believe that no definite arrangements have yet been made.

Singular Accident from Frost.—Last week three of the cast-iron columns which support a roadway, abutting warehouses, at the St. Katharine's Docks, London, burst with a loud report similar to a piece of ordnance, and fragments of metal were found at a considerable distance. On examination, it was found that the columns had become partially filled with water, which entered at the top, and there being no outlet, the frost caused the explosion as described. Since the occurrence, the whole of the cast-iron columns which support the buildings have been perforated at the bottom in order to allow egress for water.

Christmas in London.—The letter-carriers are now forbidden to ask Christmas-boxes. They used to collect subscriptions, which were duly entered in a book for the purpose, and a general division was afterwards made. But the green-grocer, the dustman, the baker's man, and the oilman's messenger-boy, and sometimes the sweep, present themselves duly on boxing-day. Servants in public establishments and in commercial firms, have presents made them, and these, I fear, are generally spent in drink. Nevertheless, I believe the sobriety of the people is on the rising scale as compared with the past.

De Sacy on Religion.—It is a significant and hopeful fact that M. de Sacy, one of the most accomplished literary men in France, and whose writings in political periodicals are always esteemed of high authority, has been partly occupied for some years in preparing for publication a "*Bibliotheque Spirituelle*," (or Spiritual Library,") containing some of the ablest religious works in the language. This library, consisting of seventeen volumes, M. de Sacy has brought to a close by presenting in three volumes a translation of the New Testament. Nor is it less remarkable and hopeful that the *Journal des Débats* devoted five of its columns last Saturday to reproducing the close preface of M. de Sacy's concluding publication, which is a glowing eulogium on the New Testament as the foundation and source of all spiritual Christianity. One sentence of this preface we must extract for the contrast it affords to sentiments yet too often broached by literary men: "Let those (says M. de Sacy) who dream of new religions or who would substitute philosophy for religion, understand that a preliminary condition is imposed upon them—men will not suffer the New Testament to be torn from their grasp without having something better to put in its place. Above all, it is indispensable that our modern projects and reformers have, like Jesus Christ himself, a right to say—'All ye that labor and are heavy laden, come unto us and we will give you rest.'"

Prison Discipline in Newgate.—Rev. John Davis, Chaplain of her Majesty's Jail of Newgate, has just presented his twenty-first annual report to the Lord Mayor and Aldermen as the visiting Justices. The increased experience which an entire year gives of the good effects of separation in criminals of various grades, has vastly added to the convictions he previously expressed. Old convicts and all habitual thieves, as a body, dislike separate confinement more than any other kind of imprisonment whatever. "About three hours in a dark cell will tame almost any one of them; and the horror, not only of silence and separation, but of total darkness, seems quite punishment enough for anything we have yet had to deal with." Mr. Davis notices as a singular fact that among the many committed to Newgate in the course of years, by far the most saucy and impudent, and exposed to insubordination, are those who have formerly been inmates of workhouses.

Samples of African cotton received from Dr. Livingstone have excited much interest in Manchester, and some native yarn has quite surprised the trade. It appears that this cotton is grown in great abundance in a locality accessible by water during most of the year.

Cardinal Wiseman.—Intelligence has just reached London that Cardinal Wiseman has arrived in safety at Rome, where he has been cordially received by the other members of the Sacred College, and has been favored with an interview with his Holiness the Pope. The illness of the Cardinal, although of a serious character, is not, in the opinions of his physicians, confirmed. Still it is not at all unlikely that he will make the Eternal City his residence for the future; but until such time as he may determine upon either returning to England or resigning his see, his episcopal, if not his legative duties will be administered by the Right Rev. Dr. Evrington, his coadjutor.—*Times.*

Remarkable Bill Case.—At the Court of Common Pleas, on Friday, the case of Oakley *v.* Musserhood and Deen, which had occupied the Court for two days, was concluded. The action was brought by the plaintiff to recover the sum of £6,500, the amount of a bill of exchange given by the representative of the late King of Oude in this country, in consideration of a sum of £5,000 advanced to the Moulvie for the purposes of the Oude Government. The evidence on both sides was of a very conflicting character. The jury found a verdict for the defendant, adding that they were of opinion that Mr. Roy knew the bill was fraudulently obtained at the time he received it.

Cotton from Jamaica.—The cotton recently received by the British Cotton Company, ex steamer Saladin, from Jamaica, has been sold for 7¼d. per lb. to one of the most extensive spinners near this city. Some of the plants on the Company's experimental plantation measured 2½ inches in circumference when six months old. Great numbers of the negroes went to see the Dunlop cotton-gin at work, many of them being owners of land, who promised to go home and grow cotton, so that they might sell it to the Company. Several Jamaica estate proprietors are now turning their attention to cotton-growing, in consequence of having seen or heard of the experimental plantation at Content.—*Cotton Supply Reporter.*

Silk Hats.—The *Nouvelliste* of Rouen narrates the following curious anecdote: "M. Botta, son of one of the professors at the Academy of Caen, undertook a journey to China and lived for some time at Canton. This was prior to 1830. He used to wear there a beaver hat in the European fashion, which suited him so well that he was unwilling to change it. However, when it was worn out, he applied to a Chinese hatter, and giving him all sorts of directions, told him to make another like it. The man went to work, and in a few days brought a hat of the required shape, not of beaver, but of some stuff very soft and glossy. M. Botta, on his return to France, preserved this curious specimen of Chinese workmanship, and wishing to have it repaired, intrusted it to a hatter, who examined it carefully, and was much struck with its mode of fabrication, which was altogether new to him. He examined the article with the greatest attention, and a short time after the present fashion of silk hats came in. The inventor patented his discovery, and made a large fortune, but held his tongue about his debt to the Chinese tradesman, who, seeking a substitute for the beaver which he could not procure, devised the plan of replacing it by the light tissue of silk which at present almost universally constitutes the outward covering of the modern hat.

Honster Riding School.—We went to the great riding school at Moscow, the roof of which has acquired so much celebrity from the fact that it rests entirely on the outer walls of the building, without any columns or internal supports, covering an immense space five hundred and sixty feet long, and two hundred and thirty-five wide. The roof is a frame-work of timber, apparently supported by immense bows, made of numerous thin planks of wood notched and bound together, the ends of these bows resting upon walls built on the top of a terrace which runs all round the interior of the place. We believe it is the largest space under an unsupported roof in the world, and some idea may be formed of its size from the fact that it is ten times larger than St. George's Hall in Liverpool, or six times that of St. Stephen, in Westminster.—*Memoranda of a Journey to Moscow, by F. M. Thomson.*

Illustrations of "Idylls of the King."—*The Art-Union* of London propose to offer a premium of 100 guineas for the best set of illustrations, say twelve, in outline or shaded outline, of Tennyson's "Idylls of the King." And another premium for a statuette, or group for bronze, illustrative of some passage in English history. The time for sending in will probably be arranged so that the works submitted may be exhibited to the whole body of subscribers, with the pictures selected by the prize-holders.—*Builder.*

Marshal McMahon.—The following paragraph appears in the *Bale Gazette*: "Marshal de McMahon has applied to the Emperor to know whether he should accept the sword of honor offered to him by the Irish. Napoleon III. has returned a negative answer, which has produced a very favorable impression in England, as the offer of the sword was looked upon as a hostile demonstration on the part of the Irish."

MR. WILLIAM HOWITT has undertaken to write a continuation of Cassell's Illustrated History of England, from the accession of George III. to the present time.

UPWARDS of thirty-two cwts. of treasure, recovered from the wreck of the Royal Charter, have been received at the Bank of England.

THE report of the liquidators of the Liverpool Borough Bank represents the state of its affairs as more favorable by a large sum than was expected a year ago.

THE report that Government had determined to supply volunteer bodies with the whole of the rifles required, is now officially confirmed. From Monday next long Enfields will be issued on application, but the War Secretary hopes to be able, during next year, to substitute short Enfields where they are preferred.

THE reply of Lord John Russell to the address from Glasgow on the policy of this country with regard to Italy, is looked upon as an indication that Her Majesty's Ministers will support, in the coming Congress, those Liberal sentiments with respect to the Italian question which his Lordship has repeatedly avowed.

It is stated in a Cape paper that a number of free negroes, disgusted with the insolence with which they are treated in that "land of liberty," the United States, have sent one of their number to the Cape Colony to make inquiries respecting a suitable locality for settling on in the vicinity of our outlying possessions.

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THE CHRISTIAN REVIEW.—This Quarterly begins to show the vigor of Northern intellectual life. It takes rank decidedly with the leading periodicals of America and Britain in the discussion of theological, philosophical, critical, and literary questions. The number for January opens with a vigorous handling of Sir William Hamilton's Lectures—the reviewer being in a sense more Hamiltonian than Hamilton himself; that is, he insists upon holding Hamilton strictly to those principles of Natural Realism which he so ably expounded, and repudiates the shadowy notions of "the phenomenal" which he advanced in his controversial discussion of the German Absolutism. The article exhibits a strong and disciplined mind, well versed in the literature of intellectual philosophy, and accustomed to logical analysis and construction. It will incite its readers to the critical study of Hamilton, while it will put them on their guard against a too implicit faith in the Edinburgh professor. The extreme curtailment of the province of reason by Mr. Mansel in his Bampton lectures shows into what practical errors the system of Hamilton may be pressed.

The article on *Thomson's Logic* in the Review is evidently from a practiced pen. We are glad to find the warm commendation which we have already given of the "*Outline of the Laws of Thought*" so fully sustained by this critic. Sheldon & Co., the publishers of *The Christian Review*, have lately issued a neat edition of Dr. Thomson's work—already a text-book in several American colleges.

Without more particular comment upon separate articles of the Review, we only add that the elevated tone of its discussions and the variety and extent of its literary and theological intelligence, commend it to scholars of all denominations.

THE LIFE AND WRITINGS OF SIR JOSHUA REYNOLDS. By Allan Cunningham. New York: A. F. Barnes & Burr.

Our worthy friends of John street have achieved an eminent and most deserved success in the publication of educational books. Latterly they have added to their list a few well-selected works in theology and general literature, without departing in the least from the substantial business of schoolbooks. This volume upon Sir Joshua Reynolds is at once a book of pleasant reading, biographical and critical, and an educational guide for the uninitiated in the art of painting. The annual discourses of the prince of English portrait-painters, pronounced before the élite of British art in the Royal Academy, embody criticisms upon the great masters of painting and the principles of the art, which however modified by later criticism, are of the highest value not only to artists but to all who aspire to become connoisseurs. The readers of Ruskin's imperious criticisms should by all means acquaint themselves with the plain, practical, common-sense judgments of Sir Joshua Reynolds.

FROM NEBRASKA—ST. LOUIS, JAN. 30TH.—A bill for a convention to frame a state constitution has passed both Houses of the Nebraska Legislature, and has received the Governor's signature.

NEGRO RUSH SOUTHWARD.—*The Atlantic* (Ga.) *Southern Confederacy*, of the 2d inst., says: "The emigration of negroes through Atlanta, from the old to the new states, especially from Virginia, is tremendous. A gentleman connected with the Georgia Road informed us, a few days since, that for the last three months the average number per week was at least six hundred. Besides, there is the Virginia and Tennessee and Waynesboro roads, that transport a great number."

RUN DOWN.—*The Herald of Freedom*, at Lawrence, Kansas, in consequence of its change of opinions and infamous attacks on John Brown, and its betrayal of the interests of freedom in Kansas, has been deserted by its former supporters, and, as a natural result, has ceased to exist.

CONGREGATIONALISM.

To All Whom it may Concern.

the following preamble and resolution is respectfully submitted:

Whereas, The Rev. James Richards, D.D., having resided three years in the village of Litchfield, was received to membership, in the Orthodox Congregational church of Northfield, Ct., by profession, after careful inquiry as to his standing and character, and a thorough examination of the grounds of his Christian hope; and

Whereas, The said church, in accordance with the true principles of Congregationalism, by a unanimous vote, employed the said Richards, to exercise the functions of the Gospel ministry among us; which, for the period of fourteen months, he has done to our satisfaction, and in a manner which has increased our respect and confidence in him as a man, a Christian, and a minister; and

Whereas, Efforts have been made, both public and private, to censure Dr. Richards, and injure his ministerial and his personal reputation, by an inquest, of doubtful propriety, carried on in the name of the Litchfield South Association;—therefore, it is by this church

Resolved, That we have sufficient reasons for stating to the public that our confidence in Brother Richards is *undiminished*, and with the testimonials and documents at our command, we would recommend to him and his accusers that "*charity* which suffereth *long* and is *kind*," "thinketh no evil," and which can be used to "hide a multitude of sins."

By vote of the church,

ISAAC BEACH, D. C. CHURCHILL, } *Church Committee.*

J. PECK, *Clerk.*

Northfield, Ct., JAN. 16, 1860.

PRESBYTERIAL PROCEEDINGS.

Presbytery of New Orleans.

THIBODEAUX, October, 13, 1859.

Presbytery met according to adjournment. J. R. Hutchison was elected moderator; F. Stringer, temporary clerk.

B. M. Palmer presented and read a petition from James Richards, D.D., praying for the removal of the sentence of deposition from the ministry and excommunication from the Church, passed upon him by this Presbytery, and under which he now lies; also, a correspondence between Dr. Richards and himself, on various points involved in the petition; also, a large number of letters, certificates, and other statements pertaining to the case.

The stated clerk also presented and read petitions addressed to the Presbytery, by the Congregational church at Northfield, Ct., and by a number of ladies of said church, praying for the removal of sentence, after which Presbytery agreed to take recess till the conclusion of divine service.

After recess, the stated clerk read communications addressed to the Presbytery, pertaining to the case of Dr. Richards—consisting of a copy of a memorial addressed by Dr. Richards to the Litchfield South Association, the action of that body in reference to Dr. Richards, both preceding and subsequent to his memorial to them; and the copy of a report of a committee of inquiry, appointed by them to investigate certain rumors unfavorable to his character.

All the papers relative to this case were referred to a committee—consisting of B. M. Palmer, I. J. Henderson, and J. A. Maybin.

Friday, 9½ A.M.

Presbytery met, and opened with prayer.

Presbytery then proceeded to the order of the day, and after which went into an interlocutory on the case of Dr. Richards, pending which Presbytery took recess.

After recess, Presbytery resumed consideration of Dr. Richards's case, and then went to regular business.

Saturday, 9½ A.M.

After other business, the committee to whom was referred the papers on Dr. Richards's case, reported a preamble and resolution, which were read, and the resolution adopted, and the whole report recommitted to be perfected and submitted at an adjourned meeting.

NEW ORLEANS, *October* 20, 1859.

Presbytery met according to adjournment.

Further letters from Dr. Richards were presented and read. Also, the requirements of the *Book of Discipline* in the case of the restoration of deposed ministers.

The committee to whom was referred and recommitted the papers in the above case, reported a minute in reference to the case, which was read and considered, item by item, and amended, after which it was adopted *seriatim*, and then unanimously adopted as a whole. The report is as follows:

REPORT ON DR. RICHARDS'S CASE.

The committee to whom was referred the papers in the case of Dr. James Richards, beg leave to submit the following minute as the action that should be taken in the premises.

These papers, as the Presbytery already knows, from hearing them read in open court, consist—

1. Of Dr. Richards's memorial and petition, praying that the sentence of deposition and excommunication, passed by this Presbytery on the 23d of January, 1856, and under which he now lies, be revoked; and that he may be restored to the fellowship of the church and the functions of the Gospel ministry.
2. A large number of testimonials in favor of Dr. Richards, signed by many persons certified as being highly respectable and reliable.
3. Along correspondence between Dr. Richards and the chairman of this committee, upon the points involved in the memorial of the former.
4. A petition from the Congregational church at Northfield, praying for the removal of Dr. Richards's sentence.
5. A second petition to the same end, signed by a number of ladies of the Northfield church.
6. An authenticated copy of the records of the Litchfield South Association, showing the action of that body upon his application to be recognized and authorized by them as a Gospel minister.
7. A certified copy of the application made by Dr. Richards to that body, together with—
8. A certified copy of a report of a committee of inquiry, appointed by said Association, to investigate the truth of certain rumors affecting the Christian character of Dr. Richards.

The Presbytery might, perhaps, avoid the responsibility of framing a judgment upon these various documents, upon the ground that, as Dr. Richards, since his deposition, has connected himself with another branch of the Christian church, and has been by them, and in accordance with their usages, licensed to preach the Gospel, his return to this Presbytery is thereby barred. Inasmuch, however, as Dr. Richards in his petition desires to place himself under the jurisdiction of this court; and inasmuch as both the particular church of which he is a member, and the Litchfield South Association, desire that the case should be issued by us, this Presbytery chooses not to stand upon a legal technicality, but to meet fairly the responsibilities of rendering a decision upon the merits of the case as presented in the documents above referred to.

After a careful examination of the same, Presbytery does not see its way clear to revoke its former sentence, *simply because there is no satisfactory evidence of the sincerity of Dr. Richards's professed repentance.*

The considerations which lead the minds of Presbytery to this unfavorable opinion, are as follows:

1. The confession made by him to this Presbytery was not spontaneous, but prompted by the advice of others, and only made when obstacles were presented to his reception by the Litchfield South Association.

2. Nowhere in his petition and memorial, nor in any of his letters, does Dr. Richards confess the particular offense for which he was deposed, as a matter of personal consciousness, and involving moral guilt; but contents himself with a general acknowledgment of sin, which any other person might as properly subscribe.

3. The fact that while professing repentance before this body, and praying to be restored upon the ground of confession, Dr. Richards maintains a theory by which to explain the facts and appearances brought out upon the trial, consistently with the assertion of his moral innocence throughout, a theory which is destructive of his confession, and which does not, in the judgment of this Presbytery, at all meet the facts in the case. Even, however, admitting this explanation; while it might be a reason for restoring him to the communion of the church, the Presbytery still adjudges, that the honor of the Gospel ministry cannot safely be committed to the keeping of one who is subject to the mental aberration therein assumed, and which has led to such disastrous results.

4. His contumacious disregard of the authority of this body in persisting in exercising the functions of an office from which he had been deposed, which contumacy, instead of being frankly confessed, is, by strong implication, extenuated and justified.

5. The contradiction in spirit, tone, and language, between his memorial to this body and his written application to the Litchfield South Association, with only an interval of seven days between the writing of the two papers.

6. His calumnious misrepresentations and insinuations against the character of those, both living and dead, who constituted the court by which he was tried and condemned.

7. The evidence furnished by the records of the Litchfield South Association, of repeated misrepresentation in his statements to them. Though these may not be considered as substantiated, having never been submitted to a judicial investigation, they yet leave him under such a cloud of doubt as forbids this Presbytery, under the requirements of the *Book of Discipline*, chapter 5, section 16, to grant the prayer of the petition. Upon all these grounds, be it now

Resolved, That the prayer of James Richards be not granted, but that the Presbytery sees in the documents submitted to it, additional reason for judging him unworthy to exercise the office of a minister of the Gospel.

Resolved, That this action be communicated to James Richards, to the Northfield church, and to the Litchfield South Association.

After which Presbytery adjourned. Closed with prayer.

Present at this meeting of Presbytery:

Ministers.—B. M. Palmer, S. Woodbridge, H. M. Smith, G. L. More, I. J. Henderson, T. R. Markham, J. C. Seybold, J. R. Hutchison, N. F. Chamberlain, W. McConnell, R. Meinnis, V. C. Ostrom, A. E. Thom.

Elders.—J. A. Maybin, S. Moss, F. Stringer, J. D. Henderson, S. B. Newman, R. G. Latting, H. Weber, H. Fulford, W. Bisland.

H. M. SMITH, *Stated Clerk.*

THIRTY-SIXTH CONGRESS.

OUR Washington Correspondent gives a clear account of the proceedings in the House of Representatives last week, which have so changed the programme of all parties. On Monday, as soon as the House was ready to ballot for Speaker, Mr. Sherman arose, and in a neat speech expressed his belief that a greater number of votes could be concentrated upon another name than his own, and his wish to withdraw his name as a candidate, in the hopes that his friends would go in an unbroken column and with an unfaltering front, as heretofore.

The first name called was Mr. Adams of Massachusetts, who responded the name of Gov. Pennington of New Jersey, and was followed by every Republican vote. A few of the middlemen also voted for him, so that the count stood—

Whole number of votes	233
Necessary for a choice	117
For Mr. Pennington	115
For Mr. Smith of N. C.	113
Scattering	5

The South Americans voted with the Administration against Pennington, which ought to end the delusive expectation still cherished by some, of an effective union of the Republicans and South Americans under the corporate name of "The Opposition," to carry some compromise man into the presidential chair. What descriptive name such a party was intended to bear *after* it had elected its ticket, we were never informed, and it is now of no consequence.

Messrs. Briggs and Horace F. Clark voted with the Administration against Pennington, and for a thorough-going advocate of slavery-extension and protection by Congress, for which their constituents will doubtless hold them justly responsible.

The Administration representatives voted for a man pledged in favor of excluding foreign-born citizens from voting for a term of years, against a man whose only disqualification was his belief that slavery is an evil which ought not to be extended. It is an extraordinary picture. Nothing is intolerable but the love of liberty; everything may be pardoned for the support of slavery.

What the result may be, upon the politics of the country, it is not now easy to predict. *The New York Herald* thus puts forth its exultant conclusion on the withdrawal of Sherman:

"THE CONTEST FOR THE SPEAKERSHIP—VIRTUAL TRIUMPH OF THE CONSERVATIVE ELEMENT OF THE COUNTRY.—The ballot for Speaker in the House yesterday may be considered as a virtual victory of the conservative element of the country over the revolutionary action of the Republican party in Congress. After eight weeks of desperate and obstinate efforts to force upon the majority of the House a man whose position, in the present exciting agitation, is of the most obnoxious character, the Republicans were compelled to withdraw the indorser of Helper's infamous book, John Sherman. This fact is in itself a triumph for the friends of Southern rights and institutions, and the friends of union and harmony in every section of the country."

On Tuesday, Mr. Smith of North Carolina, on whom the pro-slavery parties had so nearly concentrated their strength, withdrew his name as a candidate, and Mr. McClernand of Illinois was nominated by the confederate Democrats and Americans. An animated colloquy followed, and the House proceeded to vote. Two hundred and thirty-three members being present, 117 were necessary to a choice. Mr. Pennington received 116, Mr. McClernand 91, and the remainder were scattering. Mr. Pennington needed only one more to elect him, and the Democrats moved an adjournment. The Republicans resisted this for some time, but finally gave way, on the understanding that another vote should be taken immediately on the reassembling of the House.

Wednesday morning, however, the former Administration candidate, Mr. Bocock, disregarded the agreement on which the Republicans consented to adjourn. Instead of allowing the vote to be taken, he commenced a series of dilatory motions, which were not ended at our latest advices.

P.S.—WEDNESDAY, 5 o'clock P.M.—The telegraph informs us that Pennington is chosen speaker by the vote of George Briggs of N. Y.

Commercial and Financial.

Usury Laws.

Our remarks, in a recent number of *The Independent*, have called forth a reply which informs us that the work of attempting a reform of our Usury laws is being done by an organization outside of the Chamber of Commerce. The members of the Chamber, though unanimous in the opinion as to the need of an essential relaxation of those laws, do not concur in opinion as to the degree of energy with which the action for reform should be pressed. It was therefore thought advisable to discontinue the Usury-Law Committee in that body. This discontinuance, we are informed, led to the formation of an Anti-Usury-Law Association, that is now giving the subject full attention.

Bills have been laid before the Legislature to effect a reform, and there is a strong probability that some valuable reform will be secured. Our law-makers and the people at large, or at least such as usually give attention to a topic which affects all monetary transactions, are seeing with more clearness of vision that *borrowers* need the change more than lenders do; and this is the great motive for a reform. The last Circular of the Usury Reform Association has just been issued, and speaks for itself:

Reform in our Usury Laws.

The Reform Usury Law Association would once more urge upon their fellow-citizens the imperative need of a repeal or essential relaxation of our Usury Laws. This paper will be sent to parties who do not need any further *argument* against Usury Laws, nor any classical or other research as to the origin or nature of money; we simply need to bring before our law-makers, as plainly and as candidly as we can, the imperative need of a *change*.

The great value of the reform we are now seeking has been most elaborately shown in thousands upon thousands of argumentative papers that have been thrown broadcast over the land during the past eight years.

The labors of the Association commenced in 1852. At that time our Reform Bill received in the Assembly almost two votes in its favor to one against it, but, coming too late in the session and at the moment of a thin house, it failed to receive a constitutional majority of all elected.

Since that time our efforts have been attended by varied success.

In two instances we needed only one or two votes to give us the desired result. Last session we undoubtedly had a majority in both houses of the Legislature in favor of the reform, but were, by casual circumstances, placed in a position that enabled our opponents to send our bill to a committee beyond our reach.

Although our efforts have not yet been crowned with success in our own state, we are encouraged by the fact that the papers which have emanated from our Chamber of Commerce, and from our Association, have been beneficially used in no less than *ten* other of our United States, and were approvingly quoted in England when they were sweeping away, by a unanimous vote in 1854, what little remained of their Usury-Law entanglements.

This paper will be sent only to the well-known friends of the change we are seeking, and of such we will ask their active labor and influence to remove the reproach which rests upon our state for our long endurance of so lamentable an error in our system of finance.

We greatly need the same flexibility and natural ease which, in an admirably self-adjusting manner, corrects all disturbances in their money market in England. Whenever we can here attain the same end, we may dismiss all fears of any irrational money panics. A wholesome tightness, or restraint, may occasionally come upon us, but we should never again see the wild dismay which we witnessed during a part of the crisis of 1857.

If money had then been allowed to come into Wall street in a natural way, the panic would not have continued three weeks, and millions of ruin would have been prevented.

January, 1860.

Business Circular.

The following has been placed in our hands for publication. The high respectability of the parties in question forbids our declining to give their communication a place in our columns. If we can in any way serve the mercantile community in either section of the country, North or South, we shall be most happy to do so. Having no sectional feelings whatever, we beg leave to say plainly, once for all, that we shall not leave the Union, to stay out in the cold for a single hour, and will do all we can to induce others to form the same unalterable determination.

"COMMERCIAL EDITOR OF THE INDEPENDENT:

"Dear Sir: Please give the following a place in your valuable journal, and much oblige all the parties interested.

"Very respectfully yours, AMINADAB SHORTER,
"Of the firm of Ketchum & Shorter, N. Y.

"New York, Jan. 30, 1860."

"MANUFACTURERS' CIRCULAR.

"The undersigned, manufacturers of desirable articles, wish to call the attention of the trade generally, through the columns of *The Independent*, to their extensive stock now on exhibition for the spring trade. It may be proper to state that our 'peculiar sentiments' will probably prevent us from dealing *directly* with the South to the extent desired, but as our goods cannot be found in other hands, as manufacturers, we shall expect *indirectly* to do our usual amount of business. All the large Southern jobbing houses will be fully supplied with our goods, and at prices not over ten or fifteen per cent. advance above our figures.

"Very respectfully, etc.,

NAPOLEON GUNFLINT,
President Bass-wood Ham Co.

JOHN SCARE,
Secretary Spinal Oil Co.

BACKBONE & HICKORY,
Manufacturers Soothing Syrup.

JEREMIAH SNEEZER, JR.,
Agent Soft Sawder Co.

KETCHUM & SNORTER,
Dealers in Patent Wool-Pulling Machines.

"P.S.—Newspapers generally will please copy the above, and send in their bills promptly for payment."

Items.

. . . San Francisco Mint coined in 1859, $13,241,600; in 1858, $17,422,450; decrease, $4,180,850.

. . . The owners of the Pemberton Mill have made a claim upon the insurance companies for the entire amount of the insurance, $415,000, and have retained legal counsel in case the claim is resisted.

. . . The export of specie from California, in 1859, amounted to $47,664,908 54; in 1858, to $47,529,257 59;—increase, $135,740 95. The yield of California gold is thus shown to be pretty uniform.

. . . The taxes in St. Paul are 3½ per cent., an amount so excessive that tax-payers find it impossible to pay. In numerous instances the taxes amount to more than the rent even of improved property.

. . . *The Fredericksburg* (Va.) *Herald* says that the whole amount of stock necessary to the erection of a paper factory, and stocking it with the requisite machinery for operating, has been subscribed in that place, and that it will be put under contract early this spring. That's right.

. . . A well-known ivory-comb manufacturer, in Connecticut, who, by the way, has almost a monopoly of that branch of trade, on being waited upon to sign the call for the late pro-slavery manufacturers' convention in that state, said, "No!! gentlemen, *I won't do it*; if the South don't want my combs they may go lousy. Totally depraved, that manufacturer.

. . . The new treasurer of the state of Minnesota, in taking possession of that department, was put into possession of two three-cent pieces in specie, and $1,014 in bills of broken and worthless banks. He proposes to hand the identical coin over to the Historical Society. Why so? "Tall oaks from little acorns grow," and so do large endings frequently follow small beginnings. A sixpence should not be despised.

. . . There have been one or two failures recently in Cincinnati connected with the dry-goods trade. Business, however, in that city, particularly in the retail branch, has been good all through the winter. Money is plenty there at 10 to 12 per cent., with a scarcity of first-rate paper. It is reported that a few favorite names pass as low as 8 to 9 per cent. Exchange on New York ⅜ per cent. premium.

. . . The state of Illinois provided some $700,000 in gold at Springfield, on the 1st of January, with which to pay off a portion of the public debt. Owners of the Bonds of that state declined a surrender of their securities at par, and the gold has been placed in the vaults of the Metropolitan Bank of this city. The state will advertise for the amount of Bonds desired, and will designate them by lot, when, if not presented for payment, the interest will cease. Illinois is looking up, and will soon look higher yet, for there is more real vitality and go-ahead-itiveness in that state than within the same number of square miles anywhere else on this continent. That's so.

. . . Men of one idea are not all in the ranks of those who are usually stigmatized as fanatics. The love of money works as much mischief to the brain as all other influences combined, and is usually pronounced "the root of all evil." The latest case of fanaticism in that line is thus referred to in *The Boston Traveller*:

"It is stated that one of our wealthiest merchants, who has been engaged extensively in trade with the Pacific Coast of South America, has become insane from recent heavy losses, and will be taken to an Insane Asylum. He was fearful that he should die poor in consequence of his losses, though worth half a million."

Atlantic Mutual Insurance Co.

The annual statement of this gigantic corporation appears in our columns, and is well worthy of the inspection of every reader of this journal. The total premiums received during the year on marine risks amount to—can it be believed?—the enormous sum, within a fraction, of *four and a half millions of dollars*. The losses paid during the same period amount to nearly two and a half millions of dollars. The total profits for the year, deducting return premiums and expenses, have been **$1,539,000.** The assets of the concern now amount to over six millions of dollars, a sum sufficient to place this company in the front rank of similar corporations, either in this or any other country. Its popularity and success are due alike to its fair dealing, promptness, and liberality—a species of *capital* with which this market is not overstocked, and which has given the Atlantic Mutual Insurance Co. a world-wide reputation. During a period of seventeen and a half years the profits of this concern have been nearly ten and a half millions of dollars, an amount which, we think, should satisfy all parties interested. With an able corps of directors and most efficient officers to manage its affairs, we doubt not that the future of the Atlantic will equal the most sanguine expectations of its friends and the public generally.

Money Market.

The money market shows more ease, though the last Bank Statement reveals a curtailment in the line of discounts. Specie has been accumulating a little of late. The Baltic last week brought $1,700,000 in specie from California, and the bank returns show an increase of $830,000. The export demand of specie has ceased, cotton going forward in large quantities instead, with an increase of cotton goods exported, which being paid for through the London market, thereby tends to turn the balance of trade in our favor.

Call loans range from 6 to 7 per cent., mostly at 7. The quotations for paper are:

Prime indorsed bills—60 to 90 days	7 to 7⅜ per ct.
" " 4 to 6 months	7½ to 8¼ "
First-class notes	8½ to 10 "
Other good names	10 to 12 "
Names less known	12 to 18 "

Foreign exchange has drooped of late. The supply of Southern bills is large, and bankers sell freely sterling 60-day bills at 108⅜ to 108¾, while asking 109. Good commercial bills can be bought at 108 to 108⅜, and sight exchange at 109⅜ to 109¾. France are steady at 5.16¼ to 5.15 for sight bills, and 5.18¾ to 5.17½ for 60 days usance.

Amsterdam Exchange	41¼ to 41⅜
Hamburg "	36⅛ to 36⅝
Bremen "	78¼ to 78¾

The foreign exchange houses have advanced largely on cotton shipments, which have greatly increased this year. The receipts this season are expected to reach over 4,300,000 bales.

The money needed for carrying the crop is very large, and comes mostly from Europe through the exchange houses. Advances are made on cotton as soon as it reaches the ports of shipment.

Our importations have been very large this week. Our exports also show a large increase; excepting of specie, which is now in brisk demand.

The following are the comparative Custom-House tables of the trade of the port for the week and since Jan. 1st:

	Imports.		
For the Week—	1858.	1859.	1860.
Dry goods	$721,511	$2,982,245	$4,308,471
General merchandise	1,083,459	1,962,967	1,877,640
Total for the week	$1,804,970	$4,840,212	$6,186,311
Before reported	4,985,644	11,788,908	12,346,924
Since Jan. 1st	$6,790,614	$16,632,120	$18,533,235
	Exports Exclusive of Specie.		
	1858.	1859.	1860.
For the week	$1,419,697	$1,171,188	$1,499,85[illegible]
Previously reported	1,904,031	1,352,012	2,527,726
Since Jan. 1st	$3,323,728	$2,523,200	$4,027,579
	Exports of Specie.		
	1858.	1859.	1860.
For the week	$1,244,368	$407,693	$81,800
Previously reported	3,444,176	1,576,458	421,962
Since Jan. 1st	$4,688,543	$2,344,151	$542,762

The advices from England show a state of things indicative of an approaching rise in the rate of the Bank discount. The Bank continues to lose specie. The receipts in London are less than the exports of bullion and specie. This is attributed to the increase of Indian securities on the market. India has become the field for English investments to a greatly increased degree. With every withdrawal of one or two millions of specie from Bank, that institution generally advances its rate half of one per cent. The bullion in Bank is much below the lowest amount touched in all 1859, and there is a prospect of a further decrease.

Dry Goods.

The following is a Comparative Statement of the Imports of Foreign Dry Goods at New York for the week and since January 1st:

For the week:	1858.	1859.	1860.
Entered at the port	$721,511	$2,982,345	$4,308,471
Thrown on market	1,172,283	3,234,060	4,583,173
Since Jan. 1st.			
Entered at the port	2,866,144	10,876,907	11,770,005
Thrown on market	3,709,082	10,986,445	15,091,096

There has been a marked increase of activity in the market since our last review. Southern, Eastern, and city jobbers have all been buying fancy dress goods. Prices are scarcely higher than last year, though the importations are said to come out at an increased cost. A large supply of silks and ribbons has been received by the latest arrivals. There are very few Western buyers here, and these are confined to woolen goods, which are in good supply, especially German and Belgian cloths and fancy cassimeres. In domestic goods there is no increase of activity, except in cotton goods for export to Cuba, Mexico, and China, the greater amount to China, which is of marked encouragement to our manufacturers. Prices of all cotton goods are steady. Prints are in moderate demand, but the inquiry is on the increase. Southern jobbers are buying more from the commission houses, and rather less from the city Southern jobbers. More activity prevails in lawns. Woolen goods are hardly so active, and jobbers are hanging back a little from their usual purchases. Fancy cassimeres, however, are in good request, more particularly the desirable styles. Fancy silk mixtures of small pattern are considered "desirable," and command a ready sale. Delaines are not active. Prices of woolens are steady, from the high price of wool. The large stocks keep prices from advancing.

Stocks.

The stock market has undergone no material change. The increased ease in the money market has not much benefited prices, being set off by the insane legislation or attempts at legislation at Albany to tax freight, and so to drive it away to other states. New York Central fell last week in consequence. There has not been much speculation. A considerable portion of the outstanding contracts has been closed, and the daring operators for a fall are reduced in number. The organization of the House of Representatives is expected to have a beneficial effect on prices, but this expectation has already been discounted. The feeling of improbability, too, of the bill pending in the Legislature for taxing railroads being passed, has rendered New York Central R. R. stock less feeble. Insurance stocks are still dull and heavy; and existing quotations do not show the market rate, in the absence of sales. Bank stocks are firm, and state stocks have improved. There were 1,000 shares of bank stock sold last week, namely:

Bank of Commerce at 96⅛, 96¼, and closing at 96½.
Importers' & Traders' at 106¼, and last at 107.
Nassau Bank at 100.
Mechanics' Banking Association at 100.
Metropolitan Bank at 107⅛.
Park Bank at 105¼ and 105.
Phœnix at 105 and 105¼.
Merchants' at 105.
National at 100¼, 101, and closing at 101¼.
Bank of New York at 100.
Market Bank at 100.
American Exchange Bank at 98, 97⅞, and closing at 98¼.
Continental Bank at 96⅜ and 96½.
Ocean Bank at 93⅜.
Chatham Bank at 92.

NEW YORK CATTLE MARKET.

Reported for The Independent.

WEDNESDAY, Feb. 1, 1860.

TOTAL RECEIPTS OF ALL KINDS.

	Cattle.	Cows.	Veals.	Sheep.	Swine.
Allerton's	2,533	47	284	771	....
Browning's	40	25	44	1,999	....
O'Brian's	44	29	67	1,014	....
Chamberlain's	32	28	22	3,264	....
Total	2,649	129	417	6,948	2,433
Total last week	2,407	98	412	8,007	1,000
Increase	242	31	5	....	1,433
Decrease	....	....	....	1,059	....

Number on sale to-day at Allerton's of Beef Cattle..... 2,533
Number last Wednesday " " 2,274
Sold to butchers at Bergen, New Jersey..... 635

BEEVES FROM DIFFERENT STATES.

A. M. Allerton & Co., Proprietors of the Washington Drove Yards, 44th street, report the Cattle in Market from the following states:

New York	835
Pennsylvania	30
Ohio	688
Indiana	57
Illinois	343
Kentucky	160
Virginia	63
Texas	46
Connecticut	16
Michigan	110
Canada	121
Missouri	64

STOCK BY RAILROADS, &c.

Conveyance.	Cattle.	Cows.	Veals.	Sheep.	Swine
Erie Railroad	383	....	....	....	....
Hudson River Railroad	1,464	....	....	....	....
Harlem Railroad	380	47	284	771	....
Camden and Amboy R.R.	144	....	....	....	....
Hudson River Boats	....	....	....	....	....
On foot	62	....	....	....	....

PRICES OF BEEF AT FORTY-FOURTH STREET.

	Last week.	To-day.
Best quality	9¾ to 10½	9¾ to 11
Medium quality	8 to 9	8 to 9
Inferior	6 to 7¾	6 to 7¾
General selling prices	6¾ to 10	6 to 10
Average of all sales about	8 to	8 to 8¼

REMARKS ON BEEF CATTLE.

The trade both yesterday and to-day was dull, yet prices were higher, the supply of good cattle being deficient. The only extra stock was a few distillery-fed from the vicinity of Albany. They realized 10 to 11c., the latter an extreme price. The quality was generally much inferior to the offering of last week, and on the common and medium grades very little advance was paid. The improvement was owing to the great scarcity of first-class cattle alone, and no encouragement is afforded to owners of the low grades to keep sending them forward.

The average rate to-day was 8 to 8¾c. The range of prices 7 to 10¾c., with one or two very extra at 11c. Drovers are complaining very much of their losses this season; they say that no one who has forwarded cattle to this market has made anything; and had it not been for low freights at times, the losses would have been very large. There seems to be a desire for the establishment of rates at so much per head, instead of per pound as formerly. Now a poor, mean, light steer costs as much to bring here as a heavy ox.

SHEEP AND LAMBS.

Arrivals from Albany of dressed sheep and lambs, which have sold all the way from 9 to 12 cents, have interfered with the live stock trade, and though the stock is 1,159 head smaller, and the demand for mutton good, prices are rather lower, at least no better. Some few have been exceptions, and have sold very high. A lot of 147 Canada, which would dress 76 lbs. each, brought $8 per head. We quote at $3 to $8; average $4 80 to $5 per head. Sales of 670 head by Billis & Kent, for $3,280 60; average $4 90. By R. H. Hume, 1,000 for $5,021 57; average $5 02. By O'Brien & McGraw, 848 head for $3,781 62.

VEALS.

The business has been moderate, at very full rates. We quote at 6 to 7c., as to quality.

MILCH COWS.

The sales are few, and a better assortment is on sale. We quote at $25 to $60, as to quality.

SWINE.

The arrivals are from 600 to 800 daily of Dressed, and 200 to 250 of Live. The rates are higher, and the demand is good, owing in part to excitement in the Pork Market. We quote at 5½ to 6¾c. for Live, and 7 to 8c. for Dressed.

REVIEW OF THE MARKET.

This Review is written, and our Prices Current are corrected, weekly by an experienced man, expressly for this journal, and may be relied on as correct.

ASHES.—There is no change to notice in the market. Pots are selling at $5 25, and Pearls at $5 37½.

COFFEE.—Rio and Santos have met with a moderate demand at full rates. Included in the sales are 2,200 bags ex Reindeer, at 11 1-16c.; 1,489 ex Tacony, 11¼ to 12¼c.; 1,400 Santos, at 12¼ to 12¾c.; and by auction 3,211 Rio at an average price of $11 90 per 100 lbs. The stock here of Rio is 29,000 bags; at New Orleans 50,000; at Baltimore 9,000. An auction of 3,200 bags Santos ex Matchless is announced for Friday next. Jamaica, St. Domingo, Maracaibo, Java, and Laguayra have ruled firm, and are in good demand. Sales of 5,000 bags. We quote as annexed.

FISH.—The demand is quite limited for all descriptions, but with light receipts prices rule steadily. In Dry Cod the transactions include 1,500 qtls. Western Bank, at $3 50 to $3 75, as to quality. In Mackerel the sales comprise 700 bbls. No. 1 Mass. at $16 to $16 25. Smoked Herring sell slowly at 18 to 20c. for No. 1, and 28 to 30c. for Scaled.

FLOUR AND MEAL.—We have had a very quiet week in our market for Western and State Flour. The same distinguishing features as were noted in our last have since prevailed, but have been even more marked. The unfavorable news from Europe, the large stock, and the lateness of the season